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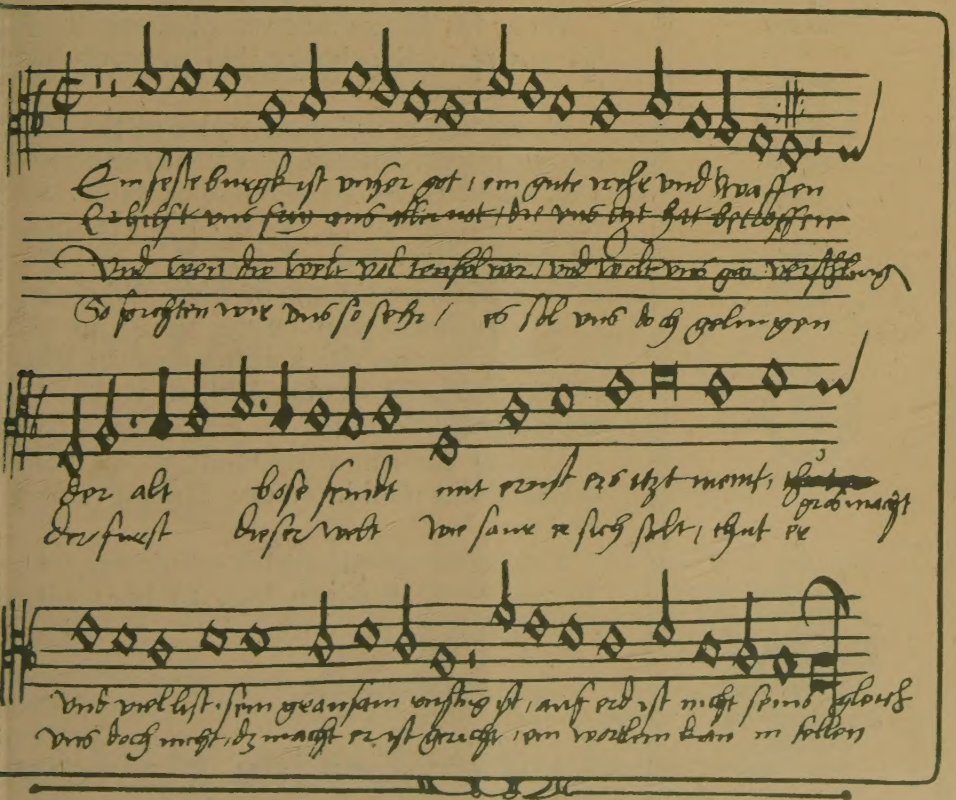
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



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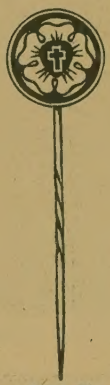

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We are to fight a battle against ignorance—other people's ignorance—in 1917.

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The source of supply is shown on page 4. It was authorized at the Toledo Convention and has been prepared with the greatest of care.

Look it over once, and fill your cartridge belt, so you can do your part in 1917 toward letting the world know what it gained in the Great Reformation.

TURN TO PAGE 4

LUTHER LEAGUE READING COURSE
FOR THE
REFORMATION CELEBRATION

THIS course of reading for the Quadri-Centennial of the Reformation was authorized by the Luther League of America, at the Toledo Convention. The books have been selected with great care to help the Luther Leaguer know his Church better, and enable him to inform other people what the Reformation was and what benefit it has brought to the world. The course consists of the first five books listed below, with your choice of one of the four books that follow in the list.

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The first five books and one of the last four will be sent by express or parcel post prepaid for $4.00. Or we will give these six books as a premium on receipt of $12.50 for 25 new subscriptions to the Luther League Review.

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Of the Church - By the Church - For the Church

Luther League Review

Luther League of Indiana

Twentieth Annual Convention at Logansport, June 27-29, 1917

BY MISS EDNA RICHTER.

THE twentieth annual convention of the Luther League of Indiana was held June 27-29, 1917, in St. Luke's vangelical Lutheran Church, Logansport, v. L. W. Sifferd, pastor. There were esent thirteen ministers and about one ndred and fifty delegates and visitors. e convention theme was "Service."

Rev. F. W. Rohlfing, D. D., of St. Paul's Church, Richmond, delivered the convention sermon on: "Three Motives for Service in the Kingdom of God," which is as follows:

We have no more religion than we have in the hour of trial and tribulation. A religion that does not bear temptation is no religion. A religion that remains the same whether God smile or frown on surrounding circumstances is true religion. The flower that follows the sun does so even on cloudy days, for when it does not shine, it follows the course of it, so the true Christian will follow the Sun of Righteousness in light and in darkness. The three motives, the desire to do good, the love for the work and the hope of reward, are ever before him.

For some time we have heard very much about Tagore, the famous Hindu poet, who succeeded in winning the Nobel prize of forty thousand dollars with his literary production, and some are saying that in him is centered the very essence of goodness. Tagore, however, boasts that he has never read the Bible and that he does not believe that Jesus is the Son of God, an evidence that he cannot possibly have the desire to do good, and that therefore he cannot render a pleasing service in the Kingdom of God.

GROUP OF DELEGATES TO THE INDIANA STATE LUTHER LEAGUE CONVENTION.

Opening Session, Wednesday Evening

On Wednesday evening a banquet was ld in the basement of the church for the aguers, pastors and visitors. Mr. Laurel ed, president of the local League, gave e address of welcome. At this time there s present Rev. Jacob Wesner, of Nappa-e, who has been in the ministry for fifty- years; he gave a very interesting talk.

Second Session, Wednesday Evening

The session opened with vesper services.

Christian people alone are good and hence they alone can do good in the Kingdom of God.

From the desire to do good flows the love for the work—God is love! Think of it! He so loved the world that He gave His only begotten Son! God is love! Believe it! Place yourselves in the sunshine of that love. God is love! Rejoice in that love and rest assured there's no power given in the heavens or on the earth whereby we can be saved but by that infinite love of the living God.

Christ is love! After a brief period of sunshine spent in and around Nazareth He passed beneath the shadow of the cross. Three years were spent in active service for the Kingdom of God. Multitudes flocked to hear Him on the shores of Galilee, on the grassy slopes of Samaria and in the temple courts of Judea only to turn away from Him with disgust. When He proclaimed Himself the Messiah unto His own people they attempted to take His life. When He associated with sinners to win them for His Kingdom He was mistrusted and misrepresented. When He proclaimed His glorious doctrine unto the Scribes and Pharisees and rebuked them for their pride and unbelief they turned away from Him with scornful mien. Betrayed by one of His disciples, denied by another, and forsaken by all of them, the scourge fell upon His aching body and He cried aloud with pain and anguish. Rejected by His people, cast out by His church, refused justice by the Romans, the bitter cup of passion was pressed unto His lips. With trembling hands He raised it on high and then drank it to the very dregs, because He desired to render acceptable service in the Kingdom of God, and an acceptable service is the service of love.

The Holy Spirit is love and His love is revealed unto us in His Holy Word. Where the Bible is there is also the Spirit's love. Where His love is there is also the Bible. Faith touches love and causes it to flame forth, winning by its constant genial light. The Holy Spirit having performed His work of love in us, bids us go forth to render service in His Kingdom. Go ye forth unto the nations and preach the gospel to all creatures.

The hope of reward is closely associated with the love for the work. Throughout the service of His humiliation the Saviour looked forward to His exaltation. As He bowed beneath the shadow of the olive tree in old Gethsemane, an angel came from Heaven to comfort Him. While He was wearing the crown of thorns and great drops of blood trickled down His sad countenance, He beheld the crown of immortal glory in Heaven.

At the Wartburg Castle Luther began a service which he completed in 1534, the translation of the Bible into the vernacular German, which has placed the stamp of assurance upon the principle of freedom announced in the days of Israel, and is stamped on our own Liberty Bell in Philadelphia—"Proclaim liberty throughout the land and unto all the inhabitants thereof." Luther kept the hope of reward before him in life and in death, and so must we in rendering our service in the Kingdom of God. At his own home in his own native town of Eisleben he passed away in 1546. He was given strength enough, just before he ended his service on earth, to repeat the Master's last prayer: "Father, into Thy hands I commend my spirit." May all of us be given that privilege just before we pass from the church on earth to the church in heaven, and it will be well with our souls throughout all eternity. O, let me work now, for all eternity with its immortal leisure waiteth me!

After this address a vocal solo was rendered by Miss Marie Hedde of Logansport.

The president, Mr. O. C. C. Fetta appointed the following credential committee: Rev. Bream, Louis Nees, J. Marion Walborn and Walter N. Scholl.

Third Session, Thursday Morning

The session was opened with devotional services. The report of the credential committee was read and accepted. President Fetta appointed the following nominating committee: Mabel Mayne, Mary Teters, Agnes Gringel, Elsie Trostel and Louis Kautzer.

The president presented the following report:

Your president herewith submits his annual report for the past year of the work and condition of the Indiana Luther League.

The splendid work of our State Luther League is commanding the attention and interest of the pastors and young people of Indiana as never before.

Since the last State convention, two new District Luther League have been formed—the Fort Wayne District and the Richmond District, each of which is enthusiastic with Luther League activity. This makes four Districts in the State, all of which have been having well attended conventions. The Richmond District, just a year old and starting with only three Leagues, now has nine Leagues enrolled. The Fort Wayne District is also new, but shows increasing signs of vigor. The South Bend District and the Central District under splendid leadership have maintained a standard of excellence and have enrolled almost every Lutheran church that has a League.

Your president wishes to express his pleasure over the work of the Press and the Extension Committees. The Press Committee has kept the work of the State League well before the young people through proper channels of publicity. The Extension Committee has been most efficient and many Leagues have been added to our roll.

Your president offers the following recommendations and urges their adoption at this convention:

1st. In view of the increasing attendance at our State conventions, and the burden of entertainment, making it impossible for smaller Leagues to entertain the State convention, I recommend entertainment hereafter on the Harvard plan of lodging and breakfast only, unless the League desires to furnish full entertainment.

2nd. Our National League requires more support from us than we have heretofore given it. The Luther League of America has enjoyed a very successful year, but we must rally to its assistance this year so as to enable our great national organization to reach out into new territory and to liquidate some old indebtedness. Wherefore, I suggest that we set apart the first Sunday devotional meeting in September as a day when we shall celebrate the Quadricentennial by a fitting program and show our appreciation of that event in a substantial way by an offering for the benefit of our own national organization, the Luther League of America.

3rd. That an allowance of twenty dollars be made to the Extension Committee to be drawn upon when necessary to pay expenses of railroad fare, so as to enable them to visit some of the churches in the interest of starting Leagues.

4th. That an allowance of twenty dollars be made to the State president to cover necessary expenses for such trips as he may deem necessary in the interest of the State work.

5th. That the State treasurer be authorized to pay the national treasurer any sum or sums he thinks justifiable from our State treasury on the Jubilee Fund of the National League, which each Local League has been requested to pay this year consisting of 25 cents per member.

The report of the corresponding secretary, Mrs. Marie Vetter Iverson, of Indianapolis, is as follows:

Central District, 239 members; Richmond District, 92 members; South Bend District, 173 members; Ft. Wayne District, 101 members; in no District, 144 members; total, 749 senior members, 80 junior members; grand total, 829 members. Number of Reviews taken, 117; number of Topics taken, 443. Contributions, benevolence, $76.65; local, $753.47.

The treasurer, Mr. Renz, of Fort Wayne, gave an interesting report as follows:

Balance on hand June 28, 1916..	$ 67.30
Dues collected from local Leagues during year	195.04
Jubilee Fund collection.....	74.77
Total paid by Leagues..$269.81	
Grand total	$337.11
Disbursements	297.46
Balance on hand	$ 39.65

The local Leagues paid $93.42 more dues during the past year than the year previous. The offering during the past year were better than any year since the organization of the Indiana State Luther League and much credit is due the local Leagues for their noble response.

The extension committee reported eight new Leagues for membership as follows: St. John's, Elwood; St. Mark's, Albion; Cromwell, Cromwell; First Evangelist, Muncie; Zion's, North Manchester; Zion's, East Germantown; St. John's, Napoleon, and St. Paul's, Lyonsville.

The press committee kept the work of the State before the public by sending items to the LUTHER LEAGUE REVIEW for publication. Mr. Fetta gave a very interesting report of the National League convention at Toledo. President Fetta then appointed the following committee on the president's report: Rev. Bream, Edna Richter, Orpha Rothenberger, Emory Scholl and Lucile Haner.

It was decided that the Luther League of Indiana purchase 500 extra copies of the REVIEW containing a complete report of this twentieth annual convention to be distributed to the different Leagues and pastors. The resolution committee is as follows: Rev. Fred Hanes, Katheryn Rothenberger, Lucile Haner, Elsie Trostel and Rev. Beisanger. "Why Am I a Luther Leaguer?" was ably given by Walter Scholl, president of the Richmond district. It is as follows:

From the standpoint of unity I believe that our organization has been a nation-wide factor in promulgating the cause of Lutheran Church unity as exemplified in the late action of our General Synod, General Council and other Synods of our Church.

No Christian organization offers greater opportunities for service than our Luther League. Every department of its work is teeming with possibilities. Its field is world-wide and the harvest is ready for the gathering.

A few weeks ago a great number of the men of this country, including myself, went to the polls to register, if need be, for service to their country. The first question asked by the polling clerk was this, "Do you claim exemption?" Physical disability played a great part in the answer to this question. In the great conflict of life there are no grounds for claiming exemption from service. The only exemption that we can claim is the exemption from eternal death which was purchased with the atoning blood of Jesus. He paid the price and through the merits of His blood we are given world-wide opportunities for service in His Kingdom.

Sister Jennie Larmouth, of Logansport, gave an interesting paper on "Principles and Scopes of Deaconess Work." She said in part:

The great principle of deaconess work is service. We read of deaconess work in the Bible. It was instituted as a churchly office. In the fourth century it declined, but it was revived by Fliedner in 1838. He believed women were anxious for an opportunity. He put his convictions into action and established the first deaconess house located at Kaiserwerth. In the Kaiserwerth Union there are 88 mother houses and 22,000 sisters. In America alone there are 9 mother houses and 350 sisters.

Deaconess work holds a large place in the Church. The recruits for deaconess work are drawn from the Church. The Church trains the worker and she in turn serves her Church. It is a work based on love. The scope of deaconess work is very broad. A deaconess seeks to meet a threefold need of mankind. Some nurse, some teach and some deal entirely with spiritual things, but all keep the spiritual needs uppermost. Thus we find the deaconess using every possible talent in every line of work and in every corner of the earth. Truly the scope is a broad one. The greatest need of the work is not money, not open doors, not new buildings. Of course these are all needed. You ask, "What is it, then?" In Hawaii there is a volcano called Mt. Pule. When it sends forth its eruptions the people think it is for their wickedness. In order to stop it and please their god they take one of the choicest maidens and throw her into the volcano as a sacrifice. The greatest need, then, is "Lives." This is an appeal to young women. When God calls we should say with Isaiah, "Lord, here am I, send me."

Fourth Session, Thursday Afternoon

Mr. J. Marion Walborn, president of the Ft. Wayne District, discussed "Function of the League in the Church." He said:

The main features that I think cover or nearly cover the subject at hand are:

First—To lead young people into fellowship with Christ and the Church.

Second—To promote the spiritual, intellectual and social welfare of its members.

Third—To quicken the activity and increase the efficiency of the congregation with which it is connected.

Fourth—To give to men and women in every condition of life especially in times of trial, the stimulus of Christian comradeship and the inspiration that comes from association with men of kindred aims. As a League it stands for everything that stands to a noble manhood or womanhood.

Mr. Harry Hodges, general secretary of the Luther League of America, gave a splendid address and then conducted a Round Table which proved very interesting and helpful to all the Leaguers.

A paper, "Encouraging Attendance," was read by Miss Phyllis Miles, of Syracuse, and is as follows:

In considering the question of encouraging attendance, we must remember the real purpose of the meeting, which is to instruct. Then any method of arousing interest must be based on this. There are, however, certain mechanical devices which are conducive to good attendance.

The first method that we are going to consider is that of making the meeting interesting. We expect people to keep on coming to League, and urge them to come, but do we make the meeting interesting, so that they go away feeling that they are glad that they have come, because it has been worth while? How can we do this?

The first essential is preparation on the part of the leader. Of course, we understand that if he is going to really *lead* he must be well-grounded in the lesson. How can he put life into discussion of a

thing about which he has thought but little and really knows less? Yet we sometimes find people who try to do that, and the result is a listless meeting from which every one is glad to escape. If the leader really knows his subject, he can teach the rest and make the meeting worth while to them.

Then I think it is a good thing to encourage questioning so that all who desire may take an active part in the proceedings. Thus they may bring out many things that the leader knew but had forgotten to set forth, or possibly some things that he did not know.

The less formality there is in a meeting the more interesting it is going to be for all concerned. Because of the very nature of the organization, it should be free and easy enough of atmosphere that every one will be encouraged to join in the discussion.

A change in the program now and then is appreciated. Special music or readings can be worked in at times and come as a welcome variation. It catches the interest that may be lagging and freshens the mind for its attack on the subject in hand.

One rather artificial but nevertheless beneficial method of arousing interest in the attendance is to have a contest. Another method of about the same sort is that of having a committee whose duty it is to work upon irregular members and keep them reminded of the fact that their presence is desired and expected and that they are missing something.

The time for which the meeting is set has something to do with the number who can attend. Some Leagues have found it advantageous to meet on a week night, thinking they can do better work and have better attendance then.

I think monthly social meetings are a good thing to help keep up the attendance, making a welcome diversion for the faithful members and furnishing an inducement to those who are not members to join.

Rev. Fred Hanes, of East Germantown, gave an address on "Function of District League," which is as follows:

The District League bears much the same relation to the National, State and Local Leagues that the county bears to the nation, the State and the township or precinct, but it does more. It is in fact a veritable clearing house of information. To the officers of the District League the officers of the State and National Leagues apply for information concerning the work on the field of the district, and to the same source the Local Leagues go for plans and methods adapted to their own needs. But it is when the District League is assembled in convention that it best functions in this capacity. Here it is that plans and methods adapted to conditions within the district are discussed. And conditions being in most cases very similar throughout the district, the proposed plans may be adopted by the various Local Leagues with a greater or less degree of modification.

A second function of the District League is that of dividing and apportioning the work of the League. It is a universally accepted fact in all branches of church activity that if young people are to be kept interested they must be kept busy. The District League fills an important place here in that it creates a number of responsible positions which are filled with the most energetic of our youth. Our national and State workers could not possibly keep in touch with the various Leagues in a manner which would be conducive to the most efficient work were it not for the medium of the district workers.

A third function of the District League and one which has been productive of far-reaching results is that it serves as a medium of acquaintance. It is at the conventions of the District League that new acquaintances are formed and old ones renewed and intensified. Here synodical lines fall away and all meet on common ground with a common aim and purpose, that of furthering the work of the Master. This is supplemented by correspondence and an interchange of ideas which is conducive to the greatest co-operation and harmony. This feature, which is common also to State and national conventions, is undoubtedly responsible to a greater degree than is commonly admitted or even supposed for the coming union of our general synodical bodies. It is soon to be a dream realized, a bright star in the crown of the Luther League of America. The District Leagues along with the National and State Leagues have rendered this invaluable service to our Church, and the kingdom of our God. We believe that here lies one of the important works of the District League, for it is in a position to do the work better than any other organization. Much remains yet to be done. But we have such confidence in the Luther League as a unifying factor that we believe that where as yet no door exists between our Church and those synods which hold aloof, the young people of the United Lutheran Church of America are going to make an entrance by way of which new acquaintances are going to be formed with the result that Lutheranism will soon present a united, solid, and irresistible front to the forces of evil in America and in the world.

Church work, of whatever form it may be, to be effective must be possessed of two qualifying features. It must be intensive and at the same time it must be extensive. The former is often difficult to acquire, but seldom so difficult as the latter. It is not so difficult usually to interest people in a propaganda to better local church conditions as it is to interest them in Christian activities beyond the sphere of their own acquaintance, which is often very limited. This is as true in the work of the Luther League as in any other branch of Church activity.

Rev. Jacob Flegler, of Brookville, delivered a very able address on "Luther as a Reformer." We are sorry we do not have his manuscript.

Fifth Session, Thursday Evening

This service was a model devotional meeting conducted by Orpha Rothenberger, of Mulberry. The topic was "The Reformation and Civil Liberty."

Sixth Session, Thursday Evening

After the vesper services Rev. E. F. Valbracht, of Syracuse, gave a splendid address on "The Message of the Reformation to America." He said:

The question now before us is this: Has that period with its product of a pure Evangelical Christianity, a message for America and more specifically for the United States of America? In other words, have the doctrines and principles which were brought to life, and as they have been embodied in the teaching, life of the great Evangelical Lutheran Church, any messages for our nation? We maintain that there is such a message.

Our first message, as the first message of the Church must ever be, is to the unbelieving world, and think of it, dear friends, they are in the majority in this nation called a Christian nation.

But we refer especially to that class that feels no need of a gospel. It is especially the class that calls itself learned and expresses itself by saying, "Oh, the Bible has no message for this advanced scientific age; the Bible is nothing but a lot of myths and exploded theories; what the world of today needs is something new, something up to date." And as a result of such expressions we have a lot of educated heathen in our very midst.

To this class the message of the Reformation is: Do you realize that the men who brought about the greatest event in modern history were scholars? Do you realize that they knew history and philosophy as well and even better than the scholars of this day?

Again, the message of the Reformation to this class is: "Ye are saved by grace, through faith and not of yourselves, it is a gift of God," it is to that host outside of the Church that holds for its motto "Do good and all will be well now and hereafter." It finds its crystallization in the moralistic and humanitarian movement of the day. Educate men, teach society ethics, improve the environment of our city dwellers and you're doing the best for humanity that can be done and finally they will all be happy. True men can reform society without Christ. But reformation is not salvation, culture is not salvation, environment is not salvation. Salvation means the saving of the immortal souls of men and not their bodies; and that is accomplished alone through the Gospel. And the message of that Gospel, that the Reformation

gave back to the world was, "Justification by Faith." And it is this very message that the world after all these centuries knows only in a small degree.

Our next message that we would emphasize is that to the Church. The Reformation through the instrumentality of Luther and his contemporaries gave not only to Germany and to Europe, but to the whole world the evangelical or gospel conception of Christianity. This conception has been lost, yes, it has been buried deeply beneath a rubbish heap of superstition and error.

The message to the Protestant Church is this: Do you realize that the old enemy of the Reformation still lives? Do you know that her membership in this United States is growing about twice as fast as that of the Protestant Churches?

The Reformation also has a message to the state. As Carlyle has written in connection with Luther's stand at the Diet of Worms: "It is the greatest moment of modern history—English Puritanism, England and its parliament, America and the vast work of these two centuries lay there; had Luther in that moment done other, it had all been otherwise." As Doctor Seiss has written: "When Luther stood before the august Diet of Worms on trial for his faith, the liberties of the world trembled in his lone heart," and when he declared "that he could not and would not retract, modern freedom drew its first breath and independence once more began to pulsate in the arteries of man." We owe our liberty, our independence, our republican form of government to the Reformation. Only those who are well enough acquainted with the power of the Church and its hold on the state before the Reformation can really appreciate these statements. Only those who know what the power of the ecclesiastical courts was and what it could do with such instruments in its hands as the ban and the interdict can really appreciate what the Reformation means for us of today.

Our next message is to the school. The leaders of the Reformation were the educators of their day. And as it was in that day so it is in this; we look to our colleges and universities for our leaders. Luther is also called the father of free public education and we need only contrast Catholic Spain, Mexico, South America and Italy with Protestant England, Germany, Scandinavia and America to see what effect his principle of education has effected.

But the point which we wish to make is this: Our schools have been divorced from religion. Many of the larger universities in this land which were founded by the Church in recent years have severed their connection with the Church, and furthermore law prohibits religion from being taught in our state universities. And in these same universities there are at the present time about 60,000 students, and as has been reported by Student Pastor Snyder of the University of Wisconsin at Madison, of the 7,545 faculty members in 47 universities 3,472 have no religious status. We as Lutherans need to support our colleges and academies. Education and culture are very desirable, yet we dare not educate the heads of our youth at the expense of their souls.

But there is still another message of the Reformation for our country and it is the message to the most sacred institution in our land next to the Church. And that is to the home. One of the principles of the Reformation was the doing away with the idea that a priest must stand between the laity and God. We call the new and scriptural principle the universal priesthood of believers. And as one has stated, this new principle placed a priest to minister in every home, and as Luther himself writes, "A cobbler, a smith, a farmer, each has the work and office of his trade and yet they are all consecrated priests and bishops." And this principle has worked itself, as one has stated it, in that the Church of the Reformation "has stood consistently and persistently for the sanctity of marriage, for the divine origin of the family and for thorough, unostentatious piety in individual and home life." These principles and ideas in relation to the home are exactly what are country needs today. For if there is any one institution that is degenerating it is the home, where the head of that home is a real priest, a home that looks to God and His Word for guidance. The family that has for one of its real regular habits the attendance of God's House every Sunday and not only when the weather and social conditions permit. Our nation needs not only the parents of such families but the children for the future of our country.

We are a great nation, advancing at a tremendous rate commercially, scientifically and educationally. We are the storehouse of the world's gold. But what will it all avail if our vitals are rotting? We may pride ourselves because of our liberty and freedom, but if the very principles which the Reformation established are abused to such an extent as to forget God and His Will, can we look for a repetition of the downfall of mighty nations like Israel, Greece and Rome?

We love our nation and we are willing to serve her, but we feel that our greatest enemy is not without but within. A place in the sun is very desirable, but if that place is gained for mere gain of things of the earth God cannot and will not bless that nation. He will allow it to be carried away even as He allowed Israel and Judah to be destroyed because they forsook Him.

Thus we maintain that the Reformation of the sixteenth century with its pure gospel and with its principles based upon that gospel and with its life exemplified in the characters who believed that gospel has a message for America.

Rev. J. R. Strock, of Watts Memorial College of Guntur, India, gave a very interesting talk on foreign missions.

When the English school (our present High School and College) was reopened after the Civil War, Dr. Uhl had the greatest difficulty in securing either students or teachers. Where now we have 1,600 boys of all classes and castes and 74 Indian teachers of various faiths and qualifications, it required two days to persuade four caste boys to sit in the same classes with a few outcastes and eight days passed before a Telugu teacher, willing to teach outcastes, was found. We of the present are inclined to forget the difficulties and slow progress of those early years.

HON. O. C. C. FETTA,
President Indiana League.

But are the Brahmins becoming Christians? I must say that although many high-caste Hindus are regular readers of the Bible and secret followers of our Lord, they are almost always found in one of the Reform Societies or in Theosophy, rather than in the Christian Church. Henry Martyn once said that if he should ever see one high-caste Hindu baptized he would look upon it as a resurrection from the dead. Nevertheless, in spite of the many obstacles, a fair number of Brahmins have been baptized. It would, however, be almost as true now as in Father Heyer's day to say that there is no trend among the Brahmins toward the Christian Church. They have not

reached the point where they are ready to lose family, fortune, all for Christ. Notwithstanding their present day enlightenment, they are enslaved by their social life and traditions. To say that Christ is not touching their lives would be altogether misleading, for many are investigating His claims with openness of mind and sincerity of purpose. May God grant them the faith and courage to make a firm stand for their convictions. Nor, I may add, is there today a movement toward Christianity among the Mohammedans.

But, lest these facts should seem discouraging, let me hasten to say that I can sound a very distinct note of encouragement concerning the work among the Sudras or low-caste portion of the Hindu community. Our Mission is now face to face with a new situation of the gravest responsibility and greatest promise—one which consists in a definite movement toward Christianity among these low-caste people—the substantial middle classes of India—neither the outcastes nor the high-castes, but the backbone of Indian society. This situation gains in significance when we note that not in our Mission only, but in many Missions in various sections of the country, the same trend toward Christianity is in evidence and is yielding hundreds of converts. We have passed over from being an outcaste Mission to a Mission for all castes. So great has this movement among the low-castes become that leaders of Hindu thought are now thoroughly alarmed. The following sentence is quoted from a publication of the Arya Somaj, a society which is strongly anti-Christian and earnestly missionary: "The future of India will not be in the hands of the high-caste Hindu but in the hands of the low-caste and the out-caste." We here note that a Hindu writer is confirming what missionaries have long felt. As the Bishop of Madras recently wrote: "The opportunity is given to us now to develop a strong, progressive Christian community of a potential strength of 50,000,000." The movement is now toward Christianity, but it is beyond the power of any man to say how long this attitude will continue. We can say, however, that Hindus and Mohammedans will be quick to take advantage of any slackening of Christian effort. Words like *crisis* and *opportunity* are so frequently used in missionary addresses that I hesitate to speak of the present-day situation as a unique opportunity, but as we think of the vast numbers affected, of the comparatively high social and strong economic position of these classes who are now beginning to join the Church in large numbers, as we think of the friendly and willing spirit abroad, we cannot but let you of the home Church know the facts, and we must inform you that procrastination today may cause an irretrievable loss to the Indian Christian Church.

Turning to higher education, our Guntur College, with its High School Department, holds a position of importance and influence not only in the Mission but in the community as well. This College has before it three aims which determine its policy—the training and development of leaders, the evangelization of its non-Christian students, and the general diffusion of Christian influence and ideals. Education and evangelism must be inseparable factors in Missions if the life of non-Christian lands is to be transformed. The Christian community will grow in position, influence and power only as educational advantages are provided for it. An extremely important point to be noted is that the Hindu colleges frequently discriminate against non-Brahmins and that for this and other reasons the higher education of the middle classes is largely in the hands of missionary institutions. Today the non-Brahmins—especially the low castes—are rising and should be given every opportunity to be educated in institutions with high moral and religious ideals. The fact is that the number of non-Brahmins in the higher schools of India increased in five recent years by over 38 per cent., and now the non-Brahmin students outnumber the Brahmins. Again, from a missionary standpoint, it is of the utmost importance to bring these Sudras or middle classes during their educational career in contact with pure Christian teaching, for it is from them that large numbers are now joining the Christian Church. Higher institutions like our Guntur College are needed today for the sake of the future. Then, too, however great the development of Government or other purely secular colleges, Christian colleges will ever have in their hands the bringing to bear upon Indian society the highest moral and spiritual influence. God forbid that we should fail to assume the responsibility of making the College which He has given us the very best and most useful of its kind.

At the end of 75 years we may with wonder cry out "What hath God wrought!" We have in our India Mission a baptized membership of 55,000 and the Church which is in India is constantly assuming more responsibility and doing a greater work; a larger number of well-trained, conscientious leaders are coming to the front; though the Brahmins are not moving toward Christianity, the low-caste Hindus —66 per cent. of the population—are showing a very definite trend toward the Christian Church and could be received in large masses if we were prepared with leaders to shepherd and train them; opportunities for secure building for the future are opening up in many directions. Tested by the true test of any Mission—the development of a self-supporting and self-propagating indigenous Church—our Mission is most certainly working along right lines and has attained unto great success. But, while saying this, we must remind ourselves that before us there standeth an open door.

Seventh Session, Friday Morning

The nominating committee reported and the following officers were elected: President, Mr. O. C. C. Fetta, Indianapolis; recording secretary, Miss Edna Yost, Rossville; treasurer, Mr. W. F. Renz, Ft. Wayne. Rev. Bream was elected to fill the place of Miss Lodema Wener on the executive committee.

After the election Rev. Bream presented Mr. Fetta, the worthy president, with a very pretty gift in behalf of the Luther League of Indiana; showing the esteem in which he is held by the members.

The report of committee on president's report was read and adopted. It is as follows:

Resolved:

First—That it is the sense of this body that we render thanks to Almighty God for His goodness to us a League and pray His guidance that we may be true to our sacred trust.

Second—That we give a rising vote of appreciation to our president for his untiring and capable efforts in behalf of the Luther League of Indiana.

Third—That we adopt recommendation No. 1, amending it to read "I recommend entertainment on the Harvard plan of lodging and breakfast only."

Fourth—That recommendation No. 2 be adopted, amended to read "*one* Sunday devotional meeting in September," etc.

Fifth—That recommendations Nos. 3, 4 and 5 be adopted.

An invitation to hold the next convention of 1918 in Christ Church at Fort Wayne was accepted.

"The Luther League and the Ministry" was ably discussed by Rev. Beiswanger, of North Manchester.

Miss Louise Nees, of St. Mark's, Indianapolis, discussed "League Problems" as follows:

It is obvious to all of us what the main purpose and aim of our League is. It is, and should be, the training school of all the young people, especially those of confirmation age; bringing them together and impressing upon them the very foundations of our religion and instilling into their minds a love of doing for the Church, thereby making them into efficient Church workers. Is your League taking the confirmation classes into its membership? I know that that is one of the weakest points of our League. We have had, in the last four years, an average of

forty confirmants and we have not one of those members in our League. Why? "Why haven't you any of those confirmants in your League?" That is the question. What will we do to get those young people in our League?

I think if we had rousing good social meetings, asking and bringing the young people to these meetings and proving to them that they can have just as good a time in the Church as out of it, we could time get these young people on the rolls. Have such meetings that they will want and get in the habit of coming. Draw them into the League through the social side. That is one way to strengthen the League on one point.

In most every organization, especially in church organizations, it seems there are just a few members who do nearly all the work. That is another weak point in our League. We may not all be geniuses, but every one can serve. Even if you think you haven't any talents, yet you can be of some use to the League. It isn't fair to leave all the work for just a few to do. Every real member must be an active working member.

What about the devotional meetings? How many make excuses to not attend the devotional meetings? I think it would be a good idea to get a good speaker, outside of the church, to give an informal talk, once in a while. Having a musical program helps to relieve the sameness of the meetings, too. There must be spirit and go. There must be motion to win and hold young people.

There is just one more point I want to mention. That is Inner Missions. Sometimes we get so interested in doing things for ourselves we forget to do something for some one else.

If the Luther League is true to its motto it will not shirk its responsibilities, but strengthen its weak points and show its loyalty in devoted and self-sacrificing service.

A paper on "Helping Those Who Are Younger," was read by Miss Lucile Weisman. She said:

There is an old adage that says "God helps those who help themselves." This statement is true, and it is untrue. God cannot help any one who makes no effort to help himself. We must make use of all the means at hand to move forward either in the material or the spiritual.

Did you ever stop to think what an influence our manner of doing things has on those with whom we mingle? This is not more true in the performance of our daily work than it is in the spirit and interest manifested in worship. We teach more intensely by our actions, by the degree of interest we take in things spiritually, than we can by precept. And there is no one who is a better judge of our lives than the young person. We cannot direct others to the *water of life*, lest *we first go to the well.*

When we have once set our own house in order, then, and only then, have we a right to say to the younger, "come" and they will come, and "go" and they will go. I take it since we all belong to the same household, like in a home, it is the mission of the older to direct, to advise and to assist in the tasks the children are asked to perform; in a like manner can we help and encourage those younger in their devotional services. I believe if the members of the Senior League would attend the League meetings of the Juniors, occasionally, study the subject and help in its discussion, that we would not only help them but help ourselves as well. I would also have them worship with us at stated times. This is reciprocity. Not the exchange of corn and cotton, and coal and cannon, but that nobler bartering which always helps to make the old younger, the young older, and the good better.

Sometimes a smile will do it. Oftener a kind word, a look of sympathy, or an acknowledgment of obligation. Sometimes a little help to a burdened shoulder will be in place. Sometimes a word, a seasonable and gentle admonition, or a suggestion of advantage to be gained, and a little interest to secure it will be received with lasting gratitude. Thus, every instance of kindness done, whether acknowledged or not, opens up a little wellspring of happiness in the doer's own breast; the flow will be permanent by habit. Not very many have the ability to help others in job-lots, and we often sigh for helping others, while we neglect the opening of Providence in the little things which would lead to the accomplishment of a great amount of usefulness.

Eighth Session, Friday Afternoon

Miss Dorothy Ossenberg, of Anderson, discussed "The League and the Church."

The young are trained for membership in the Church and are ready to step in and take the place of the older members when they are no longer able to carry on the work. When the young are taught to take an active part in all things that tend to develop the welfare of the Church, that Church will have an active young people's organization and the Church cannot do otherwise than prosper and become a power for good.

Many are the duties of the Leaguer in the church, in the Sunday school and in the League. He must be willing to perform any service or duty that is required of him. The Church also owes a duty toward the Leaguer. It must realize that the future success of the Church depends on the rising generation and in all that the Luther League does it must stand back of it and support it. An active worker in the League will become an active worker in the church. So again we must emphasize the fact that the Church must develop her young people and allow them to take care of the affairs of such an organization as our Luther League, that they may be prepared for a greater service in the future.

Following a piano solo by George Busivanger, of North Manchester, Rev. Bream, of Middlebury, president of the South Bend district, gave an address on "The Leaguer's Duty." He said:

This strength of youth, to be available, must be willing to face and accept *duty.*

Duty, I am fully aware, is regarded in some select (?) circles as an old-fashioned idea. If we would follow the fantastic psychologists of Columbia University we would never tell a child of a duty. It must always be enticed to embrace a privilege. But this flimsy fad will have but one sad effect, namely, the undermining of that substantial element of character which grows out of a conscientious acceptance of duty because it is duty.

Now may we briefly point you to some of those duties? The first duty is that which we owe ourselves and the other members of our Local League in connection with the weekly devotional meeting. *We should prepare each lesson thoroughly.* The lessons are difficult, you say. Granted. Are your minds infantile or are your wills cowardly or is your appreciation of the beauties to be found in these topics at fault?

The pastor who fails to urge the adoption of Luther League work in his congregation because the work is hard, stands in his own light and in the way of the best things for his young people. It is clearly the pastor's duty to open the way, and the Leaguer's duty to follow.

The Leaguer will recognize it as his duty to study the distinctive doctrines of our Church. The Leaguer who does his duty will assist his pastor on every occasion. It is the Leaguer's duty to attend public worship whenever held. Do no tthink your duty done when you have attended the League meeting. You need the strengthening power of the means of grace as administered in public worship. The pastor needs the inspiration of your presence. Any pastor will tell you that it adds immeasurably to the pleasure of his preaching to have young people, with their great possibilities, among his hearers.

The final duty which I would urge upon you as Leaguers is that of some definite missionary effort. What a glorious thing it is for a Local League to undertake the support of at least one native worker in the foreign field! Some Leagues are like that man of weak mind who arose every morning and started to walk somewhere, walking all day but never getting outside the narrow confines of his cell. When he died a few weeks ago, it was estimated that he had walked 160,000 miles, but had never gotten out of his room. "Go ye into all the world" is the command. Any League can do this if

they will. It is your duty not only to study missions, but also to practise them as well.

A paper on "Our Leagues and Inner Missions" was read by Miss Edna Richter, of St. Mark's Batesville. She said:

Let us consider the part our Leaguers can have in this great work. In the Inner Mission work there seems to be the greatest number of opportunities for the League. The following are some of the things which we should do. First, and perhaps the most important, is our personal influence. We should carefully guard our actions, for we know that especially, non-Christian people are watching us; that somebody's life may be made better or worse because of our example.

An opportunity that the League can easily cope with is that of looking after the strangers within their gates. A committee of two or three Leaguers should be appointed each month to meet the strangers who come to church; make them feel welcome and ask them to come again. Also have members to look up those who are absent, seeking their return.

Leaguers should call upon the sick and send flowers to them. We can also send to them and the shut-ins helpful, cheerful reading matter, baskets of fruit, dainties, etc.

The League might help a needy family in the congregation, should there be one, or furnish the necessary clothing for several orphans. Thanksgiving and Christmas are appropriate times to remember the poor and needy. If a prison or home for the aged is located in your city, call and have a service for them; sing, pray, and read the Bible to them. The League must give diligent care to the newly confirmed. Each member of every class should be gained as a member for the League. Plan to make the younger members feel at home. Induce the older members to mingle with the younger ones; provide good, wholesome amusements for them; introduce them to active work and to visit them when absent. Should strangers move into your community ask them to your services and social gatherings. Perhaps some members of your League go away from home to work or attend school; send them a post card or a letter occasionally to show you haven't forgotten them. If any member of the League is striving to become a minister, deaconess or missionary and hasn't the necessary means, the League should help and encourage them. Sunrise services on Easter, Thanksgiving and Christmas are very helpful and inspiring, and let the offering be given for benevolence. Advertise your church services in your local papers, hotels, railroad stations, etc. In the absence of the minister let the League take charge of the services.

"How to Conduct Junior Leagues," was given by Miss Agnes Gringel, Bethany, Batesville. She said:

For me or any one else to say in a general way "How to Conduct Junior Leagues" would be just as easy as to lay down general rules on how to run a church. Local conditions, degrees of intelligence, numbers to be handled, the nature of home life, etc., must all be taken into consideration. All I can do is to give you a few general rules in handling Juniors and how to make the meetings instructive and profitable for the average boy and girl from the age old enough to come to our meetings up to those ready to be confirmed.

Since a Junior Luther League differs from other Leagues in that it seeks to instruct boys and girls in Lutheran truths, Lutheran customs, Lutheran history and Lutheran methods, the meetings must be planned with that in mind. The Bible must be used as text book and the Catechism must be employed to inspire scriptural ideals and lead to Christian character. First, care must be taken in choosing the leader. Children, more than older ones, are most impressed by "Who" is telling them something. Unless the conductor or conductress loves the Juniors and they return this love the first important step has not been taken. If the Juniors love the conductress, they will think everything she says and does is "lovely" and go home and tell father and mother all agout it, and invite others to come to the meetings. Disorder never need be feared by a conductress who loves and is loved. Show you trust them and expect them to do their best and you will be happy to see the loyalty of these little hearts.

Before you take up the lesson, be sure you planned it well. It may be easy to prepare a sermon for old folks, but it takes time, hard work, study and prayer to prepare for Juniors. Always make the Juniors expect a good lesson. Do not tell them what is coming, but plan to have something a little different each time to surprise them. Bring a book, a picture, an interesting article of some kind. Of course, you must know you are dealing with young boys and girls who are full of life. Do not have them seated too long at a time. Have them stand and sing, then stand and speak, then raise hands and so keep busy. Sometimes a few boys will come and sit in back seats to laugh and talk. Put them in seats nearest you. Tell them, "These seats are yours; places of honor." Tell them you need them to help sing. The meetings should never be over an hour, often less. We prefer to use the Church songs from the Hymnal, and the parts of the service the Juniors will later use as confirmed members of the Church. We try to have all our Juniors learn the Lord's Prayer, the Apostles' Creed, and the first, twenty-third, twenty-seventh and forty-sixth psalms by using them as responsive readings.

The committee on resolutions presented the following resolutions which were adopted:

1. Resolved, that we hereby recognize and express our high appreciation of the untiring efforts of our zealous president and his corps of efficient helpers in the great work which has been done and is being done in the interests of our League.

2. Resolved, that we express our appreciation of the excellent program prepared and rendered at this convention and tender our hearty thanks to the speakers, those preparing and reading papers, the singers, readers and all others who have contributed to the excellence of the program. We would make special mention of the voluntary and valued services of Miss Mary Hartz in directing the chorus.

3. Whereas the General Synodical Bodies represented in our League propose to merge, forming a body to be known as the United Lutheran Church of America, and whereas the Luther League has long been working and praying for this same union, therefore be it resolved that we heartily rejoice in the prospect of a speedy culmination of the same.

4. Resolved, that since sudden serious illness of Mrs. Boyer has made it impossible for Rev. E. D. S. Boyer to fill his place on the program we express our sorrow and regret and commend both to the goodness of God, with the prayer that health and happiness may soon again be theirs.

5. Resolved, that a standing committee of three be appointed to be known as the Junior and Intermediate Committee, whose duty it shall be to organize and foster Junior and Intermediate Leagues, in harmony with the plans of the Junior and Intermediate Committee of the Luther League of America, and to act in the capacity of a clearing house on the subject, and that a constitutional provision be made for said committee.

6. Resolved, that the Luther League of the State of Indiana extends to the chief executive, the President of the United States, the assurance of our most earnest prayers in his behalf, asking Almighty God to counsel and guide him in this time of special trial.

7. Whereas we realize that the burden of entertaining this convention is a heavy one, and in view of the unexcelled entertainment given, be it resolved and we recommend that a rising vote of thanks be given the members of St. Luke's Luther League of Logansport, to the members of this congregation, and to all others who have contributed toward making our sojourn in this city one of the most pleasant experiences of our lives, to which we shall long look back with the fondest of memories.

Rally Meeting, Friday Evening

After the devotional services the newly elected officers and members of committees were installed by Rev. Beiswanger.

The anthem, "Unfold ye Portals," was rendered by a chorus of fifty voices.

Rev. G. A. Andreen, Ph.D., president

Augustana College, Rock Island, Ill., gave a splendid address on "Effort" as follows:

I have come to this convention not to say anything new but to bring to our minds and to our hearts again the fact that God doth call us to His work and that His command is one to which we should listen. The years of our youth are years of impression, are years of strength, and years of training. The great necessity of our young people in guaranteeing the future of our Church is preparedness. Preparedness counts naught without effort. There must be a preparedness not only mentally but also spiritually and a willingness to do the work that God has given us to perform.

If we go back to the beginning of the Evangelical Lutheran Church in our country our churches were too small for us. This is not the first Lutheran church in Logansport. You must have had an earlier church and so it has been everywhere. We have said it was too small. We have said we must have better and larger equipment. It has been true with reference to our homes and in all our institutions. The institutions that belong to us as a nation have also become too small. We must increase in every way, across the seas and into foreign countries. Is not this the reason we are gathered as a Luther League in order that we shall enter into this building and growing instinct with our strong shoulders, with our steel-like muscles and with our youthful enthusiasm? As I look back upon some of the things I accomplished in my youth it seems I would consider more doing them or not. But the best things I have ever done are those into which I rushed with the enthusiasm of youth.

Every one doing his level best is the lesson we get from God's Word and from these young people of ages past. As we go to our homes and again conduct our Luther Leagues, let us take this motto, to carry a "real beam," not a little chip. It takes hard work the same as any additional effort. As we go back to our own congregations let us do something that we will have to exercise our will power, to do our level best and become stronger before men and in the sight of God. It is with this sense of service that I hope we will return to our own homes and congregations.

If any one sits and looks on while there is work to do he will find time to criticise. Those who take part in our Luther League and Church and Sunday school life have no time for criticism of others.

Let every one bear his beam every day and do his level best. There will be opposition, of course. It is not always an evil thing which brings opposition. When the wind is against us we go better and farther than when it is with us. The opposition that God sometimes puts in our way is His hand guiding us and not that of the evil one, so that we may come closer to God and see His power that He may grant us success. The opportunities that God has given us and our gifts, wonderful as they are, passes all understanding when we try to apprehend the beauty and glory of those gifts. No man is a self-made man. The questions are asked, Do we not own our bodies, and shall do with them as we please? If we have property, is it not ours? Have we not a right to use it as we please? Our text says "It is borrowed." Have we of ourselves the power of expression? No, it is borrowed; a gift from God. With the blessings which God has given us, no one has a right to say "I can do with them what I please."

If we as Church members would feel that our strength is from the Heavenly Father we would feel as stewards. Then, the word Service would become a reality to us, if we would feel that what we are and what we have is a gift from God.

One of the greatest that come to a human being is the sense of sin. The time comes when we see the awfulness of sin, be it great or small. There must be an Alas! that must come from our lips that we have sinned before our Father in Heaven.

Everything we have is borrowed from God and by realizing this, then only can we find happiness and rest.

There is one tree, the wood upon which Christ was hung, the one piece of wood in existence that will bring back to us lost opportunities, and the fundamental doctrines of our Church. In the love of Christ nothing in this world will keep us from doing His blessed service. Then will the work of the Church go forward through our efforts so that it will go down to the glory of God and the lives of our fellowmen. There is only one pair of arms in heaven and earth, the arms of the Saviour, that will hold us up to do the work of the Church.

Rev. J. R. Strock sang "Abide with Me" in the Teligu language which was greatly enjoyed by all.

The president announced the following committees:

Press Committee—Louise Nees, chairman; Emory Scholl, Glenn Bowen, Mary Teters, Mabel Hartman.

Literature Committee—Mabel Mayme, chairman; Elizabeth Stanley, Gladys Sloffer, Cecil De Lancey, Lucile Weisman.

Junior League Committee—Agnes Gringel, chairman; Dorothy Ossenberg, Orpha Rothenberger.

Inner Mission Committee—Edna Richter, chairman; Mabel Gill, Helen Singrey, Mary Seaney, Ora June Brookover.

Extension Committee—Ellen Knollenberg, chairman; Louis Kinley, Louis Kautzer, Earl Kleiner, Ernest Ullery.

The president announced that after the singing of the Rally Hymn all delegates, visitors and friends were to assemble in the basement and see the tableaux, "The Church Seasons," in picture and song given by the local League. This surely was a treat and was greatly enjoyed by all.

After prayer and benediction the convention adjourned and the delegates and visitors returned home, feeling better prepared to meet the problems and difficulties of their local Leagues, and inspired with new zeal for the work of their beloved Church.

Luther League of Nebraska

Seventh Annual Convention at Emerson, Jnue 6 and 7

BY MISS THEA HANSEN.

THE seventh annual convention of the Luther League of Nebraska was held in St. Luke's English Lutheran Church, Emerson, Nebr., Rev. C. H. Lewis, pastor, June 6 and 7. It was a great privilege and pleasure for the State League to enjoy the fellowship and hospitality of the good people of St. Luke's.

The church was beautifully and tastefully decorated for the occasion with the League colors and potted plants and cut flowers. Splendid music was furnished by the local choir at both evening sessions.

There was no lack of interest; those present felt their responsibility as workers, especially among our own Lutheran young

people. The registration showed thirty-seven delegates, visitors and pastors present, representing sixteen societies.

Rev. C. F. Koch, of Omaha, conducted the Song Service at the opening session, Wednesday evening, June 6. The address of welcome was given by Mr. Herman Oft, of Emerson. Rev. K. de Freese, of Hooper, responded in a most pleasing manner, after which Rev. F. C. Schuldt, of Fremont, president of the State League, gave his annual address and report. Rev. Schuldt has been president of the State League since its organization, consequently he can look back and see the steady growth from very small beginnings. The outlook for the future is very promising. The address given by Rev. C. F. Koch on "Contributions of the Lutheran Church to American Life," was full of inspiration to all Leaguers.

Rev. Lewis announced that there would be a get-together and get-acquainted meeting in the basement of the church at the close of the service.

The president appointed the following credential committee: Walter M. Wolfe, Omaha; Margaret Fredricksen, North Platte; Elsie Weiland, Fremont.

A delightful social time was held. Refreshments were served by St. Luke's Luther League.

The second session opened Thursday morning with Devotional Services.

The report of the credential committee was submitted.

The president appointed the following nominating committee: Rev. E. V. Nussbaum, Rev. K. de Freese, Misses Nina Rasmussen, Emma H. Bockhahn, Mr. A. J. Jensen.

Committee on Resolutions: Rev. C. F. Koch, Misses Edna Snell, Minnie Suchland, Marie Gulzow and Mr. Louis Swanson.

Auditing committee: Rev. C. R. Lowe, Misses Bertha Grapengeser, Bertha Weigmann, Gladys Lipe, Mr. Anton Anderson.

The reports from both extension and executive committees showed that both of these committees have been active, and served efficiently during the past year.

The president read a communication from Rev. Luther M. Kuhns, editor of LUTHER LEAGUE REVIEW, in which Rev. Kuhns extended best wishes for the success of the convention and expressed his regrets at being unable to be present on account of illness. The convention voted that a telegram be sent Rev. Kuhns conveying regrets over his illness and best wishes for a speedy recovery.

Rev. R. A. White, of Wolbach, gave an interesting address on the subject, "Luther at Worms," which showed careful research on the part of the speaker.

The Devotional Services of the afternoon session were conducted by Rev. R. A. White.

The report of the treasurer was read. This report showed total receipts, including balance on hand from 1916 of $105.87; total disbursements of $36.59; this included $22.44 sent as dues to Luther League of America; balance on hand, $69.28.

The statistical secretary's report showed eighteen societies in Nebraska with a total membership of 554; total offerings, $136.06; total expenses, $781.54.

The reports given by delegates from their local Leagues were very interesting and showed much interest manifested along financial, social and spiritual lines of League work.

The following new Leagues were reported: Ponca, Hoper, Wolbach, Grace Lutheran of Lincoln, St. Lukes of South Omaha.

Rev. C. W. Nelson, of Benson, spoke in behalf of the Jubilee Fund and asked that the delegates present urge their local Leagues to send in twenty-five cents per member to the State treasurer before October 31.

The committee on resolutions submitted the following report:

1. Whereas it has come to our attention that an effort is to be made to combine into one publication, the "Luther League Topics" and LUTHER LEAGUE REVIEW, be it resolved, that this convention looks with favor upon such a combination, and in the interest of efficiency deems such a step a part of wisdom.

2. Whereas it has pleased an all-loving Father to afflict our Brother Luther M. Kuhns, whose wisdom and counsel are always welcome, and whose presence with us is therefore missed, be it resolved, that we convey to Rev. Kuhns our sincerest regrets over his illness and our best wishes for a speedy recovery, and that this convention unite in prayer for a quick and complete restoration of our brother to health.

3. Whereas this year commemorates a great event in the history not only of Lutheranism, not only of Protestantism, but of Christianity itself and, whereas, as a Luther League we should do something to show our gratitude and appreciation to Almighty God for His gracious goodness unto our Church, therefore be it resolved, that the Leagues of the State of Nebraska, each and every one of them, make a special

effort to induce young men to consider the claims of the Gospel Ministry and young women the work of Deaconesses.

The convention expressed its thanks to the pastor and the local League for their kind hospitality.

The chairman of the extension committee submitted a plan for organizing seven District Leagues throughout the State combining Leagues conveniently situated for a District League Rally previous to State conventions next year.

The following officers were elected for the ensuing year: President, Walter M. Wolfe, Grace Church, Omaha; first vice-president, Rev. C. H. Lewis, Emerson; second vice-president, G. G. Zellers, Hooper; recording secretary, Thea Hansen, North Platte; statistical secretary, Bertha Weigmann, Hastings; treasurer, Edna Snell, Benson; chairman executive committee, Rev. C. W. Nelson, Benson; chairman extension committee, Rev. C. F. Koch, Omaha.

Rev. C. W. Nelson, of Benson, spoke on "The Reformation of the Sixteenth Century a Pledge for the Transformation of the Twentieth Century."

An excellent paper on "The Life of Luther" was read by Miss Minnie Suchland, of Fremont, after which the session closed with the Lord's Prayer.

The last session opened with a song service conducted by Rev. F. C. Schuldt.

Prof. E. Klotsche, of Lincoln, delivered an interesting address on "The Influence of Luther in Song."

Rev. C. B. Harman, D.D., of North Platte, president of Nebraska Synod, spoke on "Luther and the Young," in which he spoke of Luther's ideal home life and how the public schools followed naturally in the wake of the Reformation.

Rev. Schuldt, retiring president of the State League as authorized by the convention, extended to the pastor and congregation of St. Luke's, Emerson, the sincerest thanks and heartfelt appreciation of delegates, pastors and visitors for the Christian hospitality extended while in their midst.

The session closed with the singing of "America" and benediction.

It was a happy crowd that gathered in the basement for the final "good time" and rally. Ice cream and cake were served and games indulged in until adjournment, when all joined hands and voices united in singing "Blest be the tie that binds," followed by benediction.

And so closed a most successful convention in which the Luther Leagues of Nebraska have become more firmly united for the Master's service than ever before.

Luther League of Iowa

Thirteenth Annual Convention at Des Moines, June 29 and 30, July 31

BY MISS VIVIAN KIVITS.

THE thirteenth annual convention of the State Luther League of Iowa was held at Des Moines, Ia., June 29 and 30 and July 1, in St. John's English Lutheran Church, the Rev. Dr. A. B. Learner, pastor. Delegates were present from all parts of the state, and Mr. Harry Hodges of Philadelphia, general secretary, added a great deal of interest to all the meetings at which he was present.

The convention was called to order by the president, Mr. Henry Anderson, of Des Moines, on Friday morning. Addresses of welcome were given by Mr. Howard Hovde, of Des Moines, in behalf of the local League, and by Rev. A. B. Leamer, D.D., in behalf of the local Church. The response was given by Miss Bessie Winders, of Burlington.

The second session on Friday afternoon was opened with devotional services. The president's annual address was then given by the president, Henry Anderson:

The matter of following up Luther Leaguers who move to other cities as students and for purpose of employment and permanent residence was not as successful as we had hoped it to be, due partly to lack of co-operation of the various ministers and the inability of the President to discharge the duties of his office in the best manner owing to his lack of time and absence from the State. I respectfully suggest the continuance of this work, as I believe good results can be obtained with the proper co-operation. There is no doubt that through the changing of locations and churches is where the great leakage is in our church attendance.

The Executive Committee meeting was delayed due to unavoidable circumstances necessarily causing the time in which to prepare for the convention to be shortened. However, with the kind and most helpful co-operation of Mr. John L. Berger, chairman of the Executive Committee and former president of the State Luther League of Iowa, as well as the deep interest of the various Leagues in taking part in the program, this convention has been made possible.

It has been noticed from the statistical reports just received from the Local Leagues that some are not using the Luther League Topics prepared by our National Topic Secretary. No better subjects and lessons can be found for work in the Luther League. I therefore urge upon you to use the Luther League Topics, for it brings you in closer relation with the Lutheran Church, her teachings and doctrines. These Topics may be secured from the LUTHER LEAGUE REVIEW, New York City, at a nominal price.

The standing committees reported and

after these reports, which were encouraging, Miss Willma Miller, of St. John's Church, Council Bluffs, read a paper on "The Educational Value of a Luther League." The idea in the paper was:

Let us for a while imagine that the Sunday School is Europe and that the confirmants are the immigrants, for truly they are traveling. Let us say that 1,000 are confirmed. All are bid to become members of the Luther League just as the Statute of Liberty welcomes the foreigners to our shores. Of course all the people of Europe do not come over, nor do all the confirmants enter the Land of the League. Twenty-five per cent. of the said 1,000 become members, and of the 25 per cent. only 3 per cent. continue to attend the meetings. Our problem does not lie with the 3 per cent., but it *does* lie with the 97 per cent. For the Lord said: "Rejoice with me; for I have found my sheep which was lost."

Uncle Sam educated his students in night schools. The night schools of the Luther League are its weekly spiritual meetings. *We* must make them interesting enough that all may stay and receive all that is in store for them.

The theme of the convention was, "The Call of God and Our Country." Next followed a talk on "The National Call and the Luther League," by Mr. C. A. Norland, of Marshalltown. In the paper, as in a great many of the others, the call both to our country and to our God was brought forward and the two compared. The general topic of the convention, "The Call," was most appropriately chosen, and our prayers and our interest surround "our boys."

A most interesting and helpful discussion followed. Many delegates gave practical suggestions and accounts of experiences in their own Leagues. Miss Bessie Winders, of Burlington, suggested that the girls of our Leagues should persuade our boys to enlist and help them all times in whatever way possible when in the army or navy of our country.

This session closed with the singing of our Luther League Hymn and the praying of the Lord's Prayer.

The third session was held in the auditorium of the church. The address of the evening was given by Rev. Paul J. Gerberding, of Des Moines, the Synodical Missionary Superintendent. He spoke of the growth of the Luther League in three ways —Spiritual, Temporal or Business, and Social. He offered many helpful suggestions as to conducting both the devotional and social meetings. He said in part:

"The purpose of the Luther League is to bring young men and women to the society of those who hunger and thirst after righteousness, to the society of those whom Christ called the blest of God. The way to get men to come to the services of the church is for the women to insist upon their attendance. Every young woman is a magnet that can attract young men to the worship of God if she will but attend herself and insist upon the attendance of her friends."

Following the meeting there was a reception held in the parlors of the church. Everyone had a chance to get acquainted and a very enjoyable time was had.

Refreshments were served by the members of the local League.

The fourth session of the convention was held Saturday morning. Miss Vivian Kivits, of Des Moines, had charge of the devotional service.

After this the business session was held, Miss Millie Jacobsen, of Jewell, presenting a paper on "Church Etiquette." She said:

"The congregation must be trained in behavior. Let the congregation be trained to be social. Introduce strangers to those who occupy seats near them. Reverence should be shown in respect for the Church. The Church so far as possible should be employed only for religious purposes."

An interesting discussion followed. Rev. Mendenhall spoke on "The Luther League and the Call for the Ministry." His text was from Luke 5:10 which reads: "Fear not, from henceforth thou shalt catch men." He said that the object of the Luther League was the winning of souls to Christ; that we all have to plan our own life work and God will help us to accomplish our best. He said a minister was a layman authorized for special service; that his work was building for eternity and that he dealt with the laws of God and the souls of men, both of which shall never pass away.

The next paper in this discussion was read by Miss Esther Hoegh, of Clinton, the subject being, "The Church and the Deaconess Call." She said in part:

"There are many women in the church admirably fitted by natural endowments and divine grace for this calling. But how shall they be found? and how shall they be lead to recognize God's call to them for special service in His Kingdom? Here is a chance for the Luther League to perform a great service. The Luther League should do all in its power towards the advancement of the deaconess work."

Then followed the last paper, "The Luther League and the Call for Leadership," by Miss Florence Lesher, of Burlington. She said in part:

"Our training as Luther Leaguers must come from consecration. This is certainly true in the life of Moses, who spent forty years in the wilderness with God, preparing himself as leader of the people of Israel, to free them from the hands of the Egyptians. Isaiah saw the Lord and he was completely undone, for then a realization of his sins came upon him. His lips were purged by a coal taken from the holy altar. He immediately consecrated his life to his Lord and received his great commission."

Following this a most interesting and beneficial discussion was led by Mr. Hodges, who had arrived just in time for this session. He said there should be no thought of material gain in God's service—that it was an advantage over any other calling in the world. He said to aim to climb to the top of the ladder in God's work and strive diligently toward that goal. He said that Church unity is knocking at the door of the Lutherans, and that our young people must be the leaders for *one* Lutheran Church in our land. He ended by saying that the Luther League is the one organization in which to train our young people for *Leaders.*

Mr. Hodges presented a few National League items. He spoke of the plan to celebrate the quadri-centennial and urged the use of the Luther League Reading Course for this celebration. He said our goal was to double the membership of the National League, and also urged us to swell the Jubilee Fund. He gave a "Standard of Efficiency for Local Leaguers" which is a most helpful bit of knowledge.

First.—An average attendance at meetings, of at least one half the enrollment.

Second.—Punctual attendance.

Third.—Have at least the following officers present: President, Vice-President, Secretary and Treasurer.

Fourth.—At least the following committees present: Devotional, Membership and Social.

Fifth.—Meeting begun on time.

Sixth.—Leaders present and *prepared.*

Seventh.—At least once a quarter each active member taking part in the meeting.

Eighth.—Daily reading of the bible by all members.

The fifth session was held Saturday afternoon. The devotional service was led by Miss Pearle Anderson, of Cedar Rapids, and Miss Vivian Kivits, of Des Moines, sang a solo.

After this officers were elected for the following year. It will be interesting to note that the Iowa League has created a precedent in that this is the first time in the history of the Luther League of America that a young lady has been elected State President. Miss Bessie Winders, of Burlington, was chosen for the presidency; Miss Wilma Wilber, Burlington, vice-president; corresponding secretary, Mr. Edward Erickson, of Cedar Rapids; recording secretary, Miss Eva Lowman, Des Moines; treasurer, Mr. C. A. Norland, Marshaltown; Mr. Roy Anderson, of Des Moines, was appointed as the other member of the Executive Committee.

After this, "The Call of the Luther League" was discussed in a series of papers. This was divided into five parts: "When," "Who," "Where," "What" and "How." Mr. Harry Hodges gave the first one and started by saying: "Your country needs you Now and so does your God. We have been drafted by our Master for service in his great army. Today is the day to serve —the only day." He ended by quoting: "Son, go work in my vineyard today."

(*Continued on page* 38.)

War Times and the Luther League

REV. AMBROSE HERING.

TO no organization of the Church is the war bringing as sharp responsibilities and burdens as to the Luther League. As in past wars, especially the Civil War, practically all the fighting will be done by young men—youths of Luther League age. When the draft shall have run its course the ranks of the Luther League will have suffered more than any other group. The young people of the Church and of the nation are not simply buying bonds and subscribing money, they are bringing the spirit of enterprising youth to lay it upon the national altar. And if the war must continue any length of time, many Luther Leaguers may be called upon to make the supreme sacrifice of even life itself. Let us gird ourselves for the hour. Let us prepare for our responsibilities.

And yet I am not so much thinking of

the young men as I am thinking of the young women. The soldier Luther Leaguer in the training camp or in the trench will not be forgotten, but the war is bringing other burdens to the young people of the Church. With the withdrawal of thousands of young men from office, store and factory positions, young women will be called upon to take their places. This will not simply mean increased opportunities, but also increased responsibilities and perils. If women do the same work as men, they should have the same wages. Already many employers are reducing wages because it is women's work. It will be up to the women workers of the country to insist upon a minimum wage based upon a safe standard of living. And right here let us note the fact that whereas the cost of living in the average city has gone up thirty per cent. wages have gone up eighteen per cent. However, this is not a plea for adequate wages, though low wages and low moral standards generally go hand in hand.

The commercial and industrial opportunities due directly to the selective draft and war industries will lead to the migration of hundreds of young women to the populous and industrial centers. The question is, will they be able to travel in safety, and as strangers in a strange place will they be enabled to stand against the moral perils?

Railroad stations and terminals are far more dangerous places than most parents and youths realize. The white slaver knows why he makes the traffic terminal his headquarters. In these days especially no young woman has any business to arrive alone in a strange city in the evening. It is perilous to arrange to meet relatives in a terminal whom you have not seen for many years. *Ask and accept no information except from uniformed officials, principally the matron in the women's room.* Do not leave home without extra money. Do not accept employment from agencies and bureaux except after thorough investigation. Do not go to any kind of a boarding place or furnished room house. Nearly every house of prostitution bears a "furnished rooms" sign. Come straight from the station to the Inner Mission Headquarters, or Y. W. C. A., or better still, write first before leaving home, and make complete arrangements. These agencies have lists of clean hotels, moral boarding homes, and they also have employment bureaux. They exist for your service.

One large firm in Pittsburgh is at present advertising for one hundred girls at $10 per week. Their advertisement is bringing in scores of replies, mostly girls from western Pennsylvania towns. The employment secretary is not taking on any of these girls, because he cannot find clean and desirable living accommodations for them. Few firms feel this sense of moral responsibility toward their employees. And right here is where the peril begins. High wages lure young women to the city. When they arrive they find it impossible to meet the cost of living, except on a cheap, questionable furnished-room standard. For our Lutheran girls there are hospices in several cities, but these are filled, and but comparatively few cities are thus equipped. This problem of providing for the Lutheran young woman is going to be no small burden, and the small town and the big city Leagues have real responsibility. Nothing should be left undone to safeguard our young women. Every League should have a working relationship with the railroad matron, Y. W. C. A., Traveler's Aid, etc. Safeguarding the stranger is far more holy than to try to rescue when too late. Our Luther Leaguers—shall they travel in peril and arrive as strangers in a strange, bewildering city? Or will our Luther Leaguers welcome and safeguard the stranger Leaguer?

Our Inner Mission Societies not infrequently are called upon to rescue when a little love and fellowship in time could have accomplished so much more. Not long ago a Lutheran girl arrived in Pittsburgh from a near-by town and engaged quarters in a furnished room house—a house which up until recently we had certainly regarded as above suspicion. Not long ago two other Lutheran girls, friends of the first one, arrived in the city and took rooms in the same house. Last week the first girl was seen in a very questionable restaurant after midnight. These girls are traveling the gay way that leads down abruptly. Up to the present they have indignantly resented every appeal. How much wiser the policy of safeguarding would have been.

Every Luther Leaguer should know of the work of our Inner Mission Societies and Hospices. Consult the 1917 Lutheran Year Book, on pages 83, 84; also the directory of Lutheran pastors on page 174. The Walther Leagues of the Synodical Conference have hospice secretaries in over sixty cities, which are listed regularly in the monthly League paper. Would it not be desirable to have some similar or more effective arrangement, especially in cities where there are no Inner Msision Societies and Hospices? Certainly it would seem that this wartime emergency should receive careful and thorough attention in the coming State and District League conventions.

Among the Papers

PRAYERS FOR THE GOVERNMENT

"Grant also health and prosperity to all that are in authority, especially to the President and Congress of the United States, the Governor and Legislature of this commonwealth, and to all our judges and magistrates; and to endure them with grace to rule after Thy good pleasure, to the maintenance of righteousness, and to the hinderance and punishment of wickedness, that we may lead a quiet and peaceable life, in all godliness and honesty."

The above appears in one of the prayers prescribed to be read from the Altar Book at the close of the sermon. In several other general prayers to be used after the sermon, similar thoughts and petitions are expressed. These prayers have not been coined now since war was declared. Since its establishment in this country, the Lutheran Church in all synods have consistently offered prayer for God's blessing upon government and nation.

At all times those who gather in church on the Lord's day should remember that this is not a prayer of the pastor, but is a prayer in which the whole congregation unites. But at this time we should all, not only in the public prayers in church but also in our daily worship at the family altar, give especial thought to prayers for God's guidance and governance for those who are in authority over us.—*The United Lutheran.*

A PARISH READING CIRCLE

We complain that people of the Church do not read the Church's papers and literature. That is true, but it is often the fault of rectors and other leaders. We do not *whet the appetite* of the average Churchman. We implore him to subscribe for Church papers, but that is as far as we go. In every well-appointed public library there is conspicuously placed a bulletin luring the reader to study and investigation of those things which should be uppermost in the minds of men, women and children. Likewise in the church vestibule, a bulletin board would be useful in drawing attention to the interesting things of the Church world. It might there be announced that these would be discussed at the next meeting of the Parish Reading Circle.—*St. Andrew's Cross.*

THE CHURCH GETTING READY

The forty million men now fighting in Europe to free the world from autocracy and militarism; to establish a permanent league of peace; to banish from Europe the unspeakable Turk and stop forever his murderous attacks upon innocent Armenians—these men who are gladly laying down their lives for these high purposes should be a challenge to every Christian man and woman in the world to rise up and "seek first the kingdom of God and his righteousness," and to establish such conditions in the Christian Church and such a heroic advance for the kingdom of God, as shall make the Church rich in fellowship and glorious in action and ready to receive these men from the front when they come back, many of them as Christian soldiers, to take their part in this larger spiritual conflict for the uplift of the race.

During the next ten years there should be in preparation in the Christian churches and schools the ministers, missionaries and Christian leaders God shall need in the reconstructive period that is to follow immediately upon the close of the war.—*Dr. Hough in The Watchword.*

A DISTINCTION WITH A DIFFERENCE

The Lutheran Church has secured some very unpleasant advertising because of the ill-advised utterances of men prominent in the Church. This is no time for recrimination; but it is in order at all times to rebuke unpatriotic words and deeds. It is one thing to oppose a declaration of war on patriotic grounds; it is quite another thing to oppose it on selfish considerations. Happily those elements of population which are included within the Lutheran fold, with few exceptions, have always been recognized by all authorities as desirable additions to American citizenship. Loyalty, industry, and obedience to law are well-known qualities of the Scandinavians and Germans.

We want no hymn of hate in America, either against nations or individuals. We want no laws which prevent the expression of opposing opinions. We do want a clean-cut lineup of all men and women against those who defy the best traditions of the centuries.

The sweeping generalization of *The Outlook* is unjust to the Lutheran Church, but it would not have been made, if the conduct of certain men, cloaking politics with religion, had not given the occasion.—*Dr. Stephenson in the Lutheran Companion.*

Luther League Review

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IN THE INTERESTS OF
The Lutheran Church and Her Young People
REV. LUTHER M. KUHNS, EDITOR,
Omaha, Nebraska.
—with—

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Editorial

LEAGUE WORK IN THE CHURCH

Members of the League have it in their power to promote League work in the Church.

The use of the Topics and the necessity of emphasizing the spiritual as means to promote work of the League in the Church have been insisted upon. More than this, however, needs to be said upon this subject.

To promote League work, it is fundamental to know clearly the purpose of the League. Its objects and spirits must be understood. Its aim must be observed if the League is to be true to its mission. We have large ideas as to the purpose of the League, but the legitimate field for increased League activity is in the local parish. To make the fundamental ideas of League work effective, both the pastor and the active workers in the League should know the spirit and object of the League. A clear understanding of the purpose of the League is essential to correctly promote League work.

Again, the League must know it is a part of the Church. If the League is to accomplish its mission, the importance of the League in the Church cannot be overlooked. The position or relation of the League to the Church is fairly stated in its motto—"Of the Church, By the Church, For the Church." Being "Of the Church," the League must know it has a work to do. It has an assigned place in the Church. When other organizations are preferred and augmented over that of the League, and the Leaguers as important factors in the work of the Church are omitted, an injury is done to both the League and the Church. The League must be recognized and feel it has an important part in the work of the Church. It must realize its own importance.

Another vital point is to secure good, live, active officers. A corps of good officers is indispensable. With tactful officers to enlist activity on the part of others, a League of a few member may accomplish more than one much larger with a corps of officers who are incompetent. With such officers and the active interests of the pastor secured, a healthful atmosphere for League work is created. It is true that with efficient officers and a sympathetic pastor, the League will be active. It can and will do much work.

Again, each individual member has a responsibility. He must be responsible for his share of the work. By each one doing the best he can, the individual member helps his League. He assists by doing what he can to interest others in the League. In using every opportunity to advertise the League and to enthuse others to participate in its activities, he promotes the work of the League in his Church. He is thus making himself responsible for his share of League work. The participation of the individual member is requisite to the successful work of the League.

These few simple things are valuable in promoting League work in a congregation.

STUDY CLUBS

A wide field of usefulness is open to the Leagues in the organization and encouragement in each Local of Study Clubs. Let

them take up the regular Luther League reading courses. They can meet at regular intervals to study these books and kindred subjects. In this way, they will secure much information that is requisite for intelligent Church membership. It is of the greatest importance that men and women should have a knowledge that will support a strong organization. The Luther League reading courses provide such material as will thoroughly equip our laity for any sphere in the Church's activity.

A TRUST WELL KEPT

Young People's Societies in the Lutheran Church have proven themselves loyal and true. The voices of opposition have been silenced by practical demonstrations of fidelity. The anniversary of the Walther League proves these statements. We are glad to learn "that as long ago as 1854 it was Walther who favored the work among the young people and a union of their societies."

It is pleasant to know this. For the Walther League is celebrating its Twenty-fifth Anniversary. This statement in *The Messenger* we can endorse:

> No organization having to struggle against the indifference to its aim, misunderstanding of purpose and difference of opinions, like ours has, can exist long if it is not what it claims to be: a servant of the Lutheran Church, seeking only her welfare and placing itself under the control and care of the Christian congregation.
>
> The Walther League does not ask a society to do what the congregation does not permit. Every individual society conducts its affairs in its own way.
>
> Many of the organizers have already passed away, others probably now have handed this work to their sons and daughters, but the Walther League and its *Messenger*, though changed in size and form, still adhere to the principles and purposes which brought them into life.
>
> Let us, to whom this message is now intrusted, guard it as a precious inheritance; let us strive to keep it free from stain, keep it in the paths of Godliness, purity and truth that it has walked in from the beginning. Yes, to magnify our God shall be the sole aim of our Walther League.

This is equally true of the Luther League.

This auspicious event has suggested a thought. How out of the Luther League and because of it, other Young People's Societies have arisen in the Church. Synodical organizations which have laid stress on synodical differences have arisen. Points of agreement have been sacrificed for points of difference. Linguistic and nationalistic lines of cleavage appeared and had their influence as they can never have again in America. These simple facts of the rise of other Lutheran Young People's Societies emphasize the great work done by the Luther League. This explains the statistics of the Luther League of America. This bears record to a far-reaching influence. Reflection upon this and the League's consistent maintenance of principle and its steady growth into international proportions should encourage and stimulate the members. We have reason for cheerfulness and thankfulness.

A LEAGUE RED CROSS

The Editor asked one of the Luther Leaguers who is chairman of the Home Defense Committee in New York State, for a suggestion as to how the Luther League might be helpful to the boys in the trenches. The REVIEW suggested giving pocket Bibles or Scripture Manuals and writing a letter to the boys at the front. This reply has been received. We want to pass it on for use where it can be adopted. This prominent Luther Leaguer writes:

> Now as to helping the boys on ships and in the trenches. The pocket Bible and the weekly, bi-weekly or monthly letter to the boys at the front is fine. If the League is large enough to organize a Red Cross branch of its own under the County Chapter, that would be excellent. In places where that cannot be done, I hope our Luther Leaguers will co-operate in every way possible with the efforts of the great American Red Cross, which I believe to be the greatest relief society in the world. It cuts official red tape and gives the service needed almost instantly. Red Cross work gives an opportunity to all from the youngest to the most venerable.

This is a valuable suggestion. Each one will want to do a bit and this will be a merciful service to the men who sooner or later will need the help of such a Christian commission.

GREAT DAYS

We are living in great days, in an age telling on the future as no other has told in generations. We are living in days filled with heart-breaking labor and events of the most stupendous action. It is a time when all must pull together. Portentous as is the present, brighter and better days are just ahead. America is now but carrying to the fullest expansion the vision of Martin Luther most 400 years ago. God's hand is in the present and God's will will be manifest in the future. The settlement of this World Conflict, if settled rightly, will be in accordance with His almighty purposes for the world and for the advancement of His Kingdom among men.

General Secretary's Letter

DEAR FRIENDS:

Thus far your secretary has refrained from mentioning the war in letters, believing that sufficient was being written by others on the subject, but it has been brought to his attention that some of our good Leaguers, zealous for the good name of their Church, have written to the authorities relative to some newspaper statements branding the Lutheran Church with disloyalty to our Government. May I respectfully request that this be discontinued, as it is altogether outside of the sphere of the Luther League? According to our Lutheran system no minor organization arrogates to itself the prerogatives of the Church. Matters of this kind are the prerogatives of synods, and the presidents of our General Bodies have spoken in no uncertain terms and our synods have adopted suitable resolutions at their meetings. As a child of the Church the Luther League is included in these. May I further suggest to our Leaguers, that when asked the attitude of the Lutheran Church in the present situation that for answer they hand to the inquirer the Augsburg Confession at the 16th article? It will silence the inquirer at once, for there her position is stated and every Lutheran throughout the world is unequivocally bound to that confession.

Mr. Herbert Hoover, the head of the National Food Conservation Bureau, invited your secretary together with the secretaries of the various religious organizations to meet with him in the national capital. He presented the necessity for food saving and asked for the co-operation of the organization represented. The following resolutions were adopted:

1. That in view of the grave national crisis now upon us, the churches and religious bodies welcome every opportunity for patriotic co-operation with the general Government and do express their willingness to adapt themselves to meet the practical emergencies growing out of the war and especially out of the world's food shortage.

2. That we unanimously endorse the plans of the Food Administrator submitted at this meeting for a program of continuous, persistent and systematic effort on behalf of the conservation of the food supply of the nation.

3. That the Food Administrator secure at once the appointment in each religious body of a representative National Commission to co-operate with him in carrying out the proposed program of his department.

4. That the Food Administrator call upon the heads of all religious organizations in the United States and Territories to send forth at once to the members and adherents of their organizations a brief inspirational appeal for immediate, persistent and continual co-operation with the Food Administrator to conserve food and eliminate waste by every possible means and to call for mass meetings to be held throughout the land to arouse people to a sense of the need for food economy.

These resolutions are submitted without comment, for surely no Christian will waste food, even in time of plenty, for the Master, Himself, after having fed the five thousand, in order to teach His disciples the memorable lesson that wastefulness, even of miraculous power, is wholly alien to the divine economy, bade them gather up the fragments that remained, that nothing be lost.

Your secretary was privileged to conduct a Young People's Conference of four periods at the Pan-Lutheran Assembly at Gettysburg, Pa., and at the same time incidentally to brush up his history pertaining to the War of the Rebellion, whose decisive battle was fought at this place. What a fine lot of young people were gathered here and what a lot of latent power, which, if harnessed up to service, will mean so much in the life of our Church!

As we were gathered upon the campus drilling for service in the Master's cause, out in the road were the soldiers drilling for service in the country's cause. There is a camp of five thousand men at Gettysburg. It must be an inspiration to those men to camp on ground hallowed by such momentous historic associations. It surely was an inspiration for your secretary to pitch his tent for a season at this place. Not alone for what the Gettysburg Battleground means to our country, but also for what the historic Pennsylvania College and Gettysburg Seminary mean to our Church. Battleground and institlutions have alike sent forth captains and generals in their respective spheres. Many of our fine young people have registered their names with the Government to perform any and every service for which they will be needed. Oh, that they might be induced to be just as loyal to their Church and register themselves in a like manner! How much differently the history of the Church and of the world would read had there been no slackers!

The book stores and publishing houses in

(*Continued on page* 31.)

Our Churches and Institutions

In Some of Our Large Cities

CHICAGO

—Prof. Alfred Ramsey, D.D., will retire September 30 from the chair of historical theology in Chicago Theological Seminary.

—There has been issued a very handsome souvenir history of Unity Church, Rev. David A. Davy, pastor, in which are included pictures of historic events of General Synod, whose sessions were held in this church and in which sessions the first official steps were taken toward unifying three great Lutheran Synods.

GENERAL

—Lutheran soldier boys from Minnesota, Iowa, North and South Dakota and Nebraska will be trained in Deming, N. Mex. Rev. C. N. Swihart, pastor of Grace Church, Omaha, will spend three months in this camp doing religious work. If there are those who desire the pastor to get in touch with any of the boys from Lutheran homes he will be pleased to do so. Address communications to Y. M. C. A. War Camp, Deming, N. Mex.

—Mr. Paul B. Mattice, of Middleburgh, N. Y., prominently identified with League work in this State, received the appointment as chairman of the Home Defense Committee of Schoharie County, has been on the recruiting service, organized the county with twelve sub-committees on the same lines as the State Military Bureau, has held schools of instruction throughout the county in connection with the New York State military census, and organized two home defense corps 150 strong. His own corps, of which he is captain, was the first in the State to be enrolled in the reserve militia and the fourth in the State to be mustered into State service.

—According to the report of the national field secretary, the Walther League of the Missouri Synod numbers 300 local Leagues having between 19,000 and 20,000 members. During the past year sixty new Leagues were admitted to the general organization. A League was organized in Argentina and the formation of a South American district is contemplated. One of the practical results of the work of the Walther League is the establishing of Christian hospices and of employment offices for young people coming to the cities.

—Prof. Carl Krueger resigned as professor of modern languages after twenty-five years of active service in Midland College, Atchison, Kan., and Prof. Conrad Krueger, Ph.D., was elected as his successor.

Midland College is winning a reputation upon the success of its students. Here are a few instances:

Of the class of 1917, Miss Dowell goes to the High School in Falls City, Neb.; Miss Briggs to the Everest High School, and Mr. Mortensen becomes principal of the High School at Joseph, Ore.

Henry Green, 1913, has been promoted to a better position in the Commercial High School of Omaha; Leonore Willert, 1916, has been re-elected in the Tekamah High School, Neb., and Jennie Strain, 1915, has been re-elected in the Effingham High School, at an increased salary. Lois Marsh, 1916, becomes teacher of history in the Effingham High School; Albert Drier, 1908, for several years superintendent of schools at Wetmore, becomes superintendent of schools at Eureka, Kan., and Paul Machetzki, 1915, is the new principal at Ponca, Neb.

—Rev. Joseph Letlie, who was a Rhodes Scholarship student and who leaves in August to undertake educational work in China, was recently married to Miss Evelyn Yeterboe, of Northfield, Minn.

—

FOR SEPTEMBER.

Vacation time will soon be over. The period for vigorous work will then follow. If our vacation has been well spent, we will return to our homes refreshed and invigorated. Moreover, we will have been stimulated by our contact with others. We will then be in the best of condition to work out plans for the year. Then, too, enthusiasm will make the work much easier. And this is what *every* League Superintendent needs. Good plans and enthusiasm make the best possible combination. On the basis of your past experience, plan now for a big, aggressive year's work. Then harness your enthusiasm to the plans and make things go. You will be surprised at the results.

—

To give a man a full knowledge of true morality I should need to send him to no other book than the New Testament.—John Locke.

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Luther League

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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NEW YORK

SYRACUSE DISTRICT

—The District Luther League of Syracuse and vicinity held its quarterly meeting on July 19 in St. Paul's Church, Liverpool, Rev. A. F. Gillman, pastor. There were about 150 Leaguers present.

The meeting opened with a devotional service conducted by Rev. Gillman. Rev. U. J. Klingensmith, Church of Redeemer, Syracuse, spoke on "Luther as a Hymnologist." The talk was very instructive and interesting to all.

In the business meeting that followed it was decided that at the next quarterly meeting on October 18 the District League dispense with business and procure some nearby speaker, who is especially interesting to young people, to deliver an address. The president, Fred. P. Kies, Liverpool, appointed a committee consisting of Rev. R. B. Fortenbaugh, Rev. John Wittekind, Miss F. Schiermeyer, Miss L. Moschell and Howard W. Closen, with full authority to make plans for the meeting. This meeting will be a forerunner to the Reformation celebration by all the Lutheran Churches of Syracuse. The committee is planning a fitting and instructive celebration of the Quadricentennial year.

Then the District League delegates to the New York State convention held at Utica, May 29, 30 and 31, gave their reports of the convention. These reports were said by all the members to have been the best that were ever given. The delegates were Miss Margaret Stumphouse, Liverpool; Messrs. Arthur Helmboldt, Elmer Barth, Oscar Rothe and Howard W. Closen, of Syracuse. There was a limited discussion on the reports, after which the meeting closed with the Lord's prayer and benediction by Rev. Wittekind.

At the close of the meeting the Luther League of St. Paul's Church, Liverpool, entertained the District Leaguers.

—The churches of Our Savior and Zion at Port Richmond, Rev. S. O. Sigmond and Rev. S. R. Christensen, ministers respectively, have undertaken a movement to consolidate.

—Rev. G. A. Larsen has been elected president of the Home Mission Board of the United Norwegian Lutheran Church.

YORK DISTRICT

—The York District League is carrying out a series of meetings intended to increase interest and furnish inspiration for good service on the part of the young people. The series began with a social in the evening of August 28 on the lawn of the Church of the Messiah. September 23 will be observed by all the young people's societies in the district as "Luther League Night," when speakers representing the District League will visit every society which invites them. In October, date and place yet to be selected, there will be given a musical, under the auspices of the musical bureau, and on November 8 the district convention will be held in St. Luke's Church, Rev. Albert Bell, pastor. Wide publicity is being given these events and much interest is being aroused.

CALIFORNIA

CENTRAL CALIFORNIA DISTRICT

—The new officers of this District League are: President, Charles L. Trabert, Berkeley; secretary, Miss Dorothy Roehl, Oakland; treasurer, Myron Hestorff, Salinas. One of the most encouraging features of the work of this district is the extension work which is progressing nicely.

PENNSYLVANIA

—The annual convention of the Luther League of Pennsylvania will be held in Trinity Church, Reading, September 4 to 6. A very interesting program has been prepared, and all signs point to a good and well-attended convention. Delegates are reminded and requested to attend.

PHILADELPHIA DISTRICT

—St. Simeon's Luther League has placed several of the books of the Quadri-Centennial Reading Course in the Nicetown Branch of the Public Library.

SCHUYLKILL DISTRICT

—The twenty-fourth annual convention of the Schuylkill County District Luther League was held in St. Paul's Church, Tower City, Rev. Ira F. Frankenfield, pastor, June 21. The convention theme was "The Quadri-Centennial of the Reformation." Rev. Xander spoke on "The Seed of the Reformation—the Word Prepared and Hidden"; Miss Laura Gerber on "The Soil for the Reformation—the Hearers Neglected But Eager"; Rev. Ira F. Frankenfield on "The Sower—Active During and Since the Reformation—Luther"; Rev. C. G. Karsch on "Father Heyer—His Fifth Anniversary"; Mrs. M. W. Krause on "Sheaves or Fruits of the Reformation—the Open Bible"; Miss Hulda Kellner on "A Saving Faith"; Miss Carrie Snyder on "Popular Education"; Mrs. Ira F. Frankenfield on "The Three Kinds of Missions"; Mr. Leon M. Brobst on "Civil and Religious Liberty." At the evening gathering Rev. M. L. Zweizig spoke on "The Quadri-Centennial, an Inspiration to Church Loyalty."

PITTSBURGH DISTRICT

—The treasurer, Mr. Meng, together with the other officers and the extension committee of the Pittsburgh District, have completed an itinerary which embraced every League in the district, presenting the "Jubilee Fund" cause to the locals, urging a prompt payment of the same. Good results are expected from this visitation.

—Branch No. 5 is making arrangements for its annual outing and picnic.

—The first annual rally and outing of the Lutherans of Beaver County, also of Leetsdale and Wellsville and East Liverpool, Ohio, was held Wednesday, July 18, at Junction Park, New Brighton, Pa., under the auspices of Branches Nos. 3 and 4.

INDIANA

RICHMOND DISTRICT

—The Richmond District League was represented at the State convention at Logansport by the following: Miss Dorothy Ossenberg, Miss Elizabeth Stanley and Miss Elsie Trostel, from Anderson; Miss Lucille Haner and Mr. Kenney, First Church, Richmond; Dr. Rolfing and Miss Vina Steene, St. Paul's, Richmond; Rev. and Mrs. Fred Hanes, East Germantown, Rev. Jacob Flegler, Brookville, and Mr. and Mrs. Walter Scholl, Miss Grace Scholl and Mr. Emery Scholl, of Lyonsville.

OHIO

—A Luther League was recently organized at Augsburg Lutheran Church with twenty-two members. The following are the officers: Esther Sype, president; Walter Bennett, vice-president; Katherine Uhl, recording secretary; Howard Sype, treasurer.

(*Continued on page* 34.)

Luther League Topics

Eighteenth Sunday
after Trinity October 7, 1917.

"IN ONE MAN'S LIFE"

(Quadri-Centennial)

Rom. 1:16-17.

DAILY BIBLE READINGS.

Monday, October 1. Heb. 11:17-34. "Heroes of Faith."
Tuesday October 2. Heb. 12:1-17. "Faith and Chastening."
Wednesday, October 3. Heb. 13:7-18. "The Changeless Christ."
Thursday, October 4. James 1:5-15. "Patience in Weakness."
Friday, October 5. James 2:1-13. "Rich and Poor."
Saturday, October 6. James 2:14-26. "Living Faith Shown in Deeds."

HINTS FOR LEADERS.

Have a picture of "Luther Before the Diet at Worms" placed prominently before the gathering and have some one point out the different personages in the picture.

Have the "Battle Hymn of the Reformation" sung. No. 140 in Hymnal.

Secure one of your ablest readers and have chapter xi and chapter xii (to middle of page 142) of "Martin of Mansfield" (by Margaret R. Seebach, published by Lutheran Publication Society, Philadelphia, Pa.) read.

Sing first stanza of Hymn No. 142 in Hymnal.

Read Psalm 46.

Suggested hymns: 105, 156, 224, 121.

(Topic reviewed by Rev. J. S. Albert.)

Life Through Faith.

A man only begins to live when he has found God. This life is through God's Word. By it the soul of man is fed and nourished. By it man finds a gracious God. By it man is set free from the bondage of sin, and receives *new* desires, *new* powers, *new* motives; all this, on provision that he believes the Word.

Development in Early Life.

The Reformation was a religious movement. It began in the heart of Luther. It was due to the course of his religious development from childhood. In early youth he had learned the Ten Commandments, the Apostles' Creed and the Lord's Prayer. He had been taught to pray, and to sing psalms and Christian hymns. But the main fault with the teaching of the Church was the perverted view which was held out to the individual in reference to the conditions of salvation. He was not taught that God is a loving Father and Christ a faithful Saviour; but, on the other hand, that God was a Being of unapproachable holiness and that Christ was a stern Judge. In order to appease his conscience the sinner was directed to the performance of special pious exercises, and particular acts of penance by which he might appease an angry God. Because of these teachings Luther was sorely troubled, and to allay his doubts and fears he resolved to become a monk.

While he was in the University of Erfurt he, for the first time, saw the Bible, and from that day he determined to know it better. Due to this discovery, his life underwent a gradual change; the light was beginning to become clearer and the questions of his soul were being answered.

But what strivings he had while in the monastery! He tried by constant labor, by self scourging, by fastings, by every means possible to satisfy the law. The monks wore knotted ropes around their bodies, which when pulled the tighter lacerated the flesh; they put peas or stones in their shoes to do works of penance; but no one could tell whether he had done enough to have his sins forgiven.

In the monastery Luther met a man of a pious and noble disposition, John von Staupitz. From him Luther learned that repentance was an inward change and conversion, and to find peace with God he must not look to his good resolutions to lead a better life but trust with patience to God's forgiving mercy, and to see in Christ not the stern Judge but the loving Saviour.

It was, however, to his persevering study of God's Word that there was gradually revealed to him the light which gave such peace to his mind. Having been sent to Rome on a commission from his order, he determined in this city to find peace for his soul by making a pilgrimage through all the churches and the catacombs, and to climb on his knees and in prayer the sacred stairs which were said to have led to the judgment hall of Pilate. It was while engaged in this latter act that the light from above especially dawned upon him. After his return to the monastery in 1512 he was solemnly admitted to the degree of Doctor, and he promised to defend with all his power the truth of the Gospel.

Development in Later Years.

That he did so is evident from subsequent acts. His nailing of the Ninety-five Theses attacking indulgences; his controversy with Eck; the bull of excommunication which Luther consigned to the flames; his stand before the Diet at Worms; his sojourn at the Wartburg, where he translated the

The Luther League Topics, complete lessons (of which the above are outlines and review), in 32-page pamphlet, covering three months can be supplied at rates given on page 24 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

New Testament into the language of the people; his return to Wittenburg, where he labored unceasingly teaching, preaching and writing against the abuses of the Church; these all show that he was determined to carry out the principles for which he stood and fought.

In all his works, in his entire life, Luther proved that he had given himself in surrender to Christ, and that a new life was wrought in him by the Holy Spirit. Even to the end, when he was about to depart this life, when Dr. Jonas asked him whether he died in the faith and in the doctrine which he preached, the answer came clear and distinct, his last word, "Yes." He showed that he had grasped the essence of the Gospel and was true to it to the end.

As the years go by, we will appreciate more and more the fight which Luther made to find a gracious God, and realize that the Reformation begun in the heart of Luther must be the life experience of every child of God.

Bible References.

Rom. 3:20; Gal. 3:24; Gal. 2:16; Heb. 11:1; II Cor. 5:7; I John 5:4; Ps. 119:105; I Pet. 1:23.

Nineteenth Sunday after Trinity. October 14, 1917.

"IN THE REVIVAL OF LEARNING" (Quadri-Centennial)

II Chron. 34:14-21; 29-33.

DAILY BIBLE READINGS.

Monday, October 8. Jas. 3:5-13. "An Unruly Member."

Tuesday, October 9. Jas. 4:13-5:4. "Applied Christianity."

Wednesday, October 10. Jas. 5:12-20. "Efficacy of Prayer."

Thursday, October 11. I Pet. 3:1-7. "Duties of Husband and Wife."

Friday, October 12. I Pet. 3:15-22. "Blessedness of a Good Conscience."

Saturday, October 13. I Pet. 5:1-7. "Duties of Elders and Youth."

HINTS FOR LEADERS.

Open with the service in the Luther League Hymnal.

Use Hymns 140, 170, 105.

Have brief talks (or papers submitted if a talk is not possible), preferably by the pastor, Sunday school superintendent, or some other qualified worker, on the following topics:

"The Fall of Constantinople and What Resulted from It By Way of Preparation for the Reformation," "The Invention of Printing About 1450 A. D. and How It Helped to Spread Religious Literature and Learning," "Luther Finding the Bible and Giving It to the World at Large," "The Ready Reception of the Word of God By Millions of People," "The Goodly Heritage Lutherans Have in Their Confessions; Not Like a Reed Shaken By Every Wind of Deluded Teaching."

Suggested hymns: 233, 35, 140, 27.

(Topic reviewed by Rev. J. S. Albert.)

The Word Restored.

During his reign, Josiah the king had been instrumental in beginning the work of national reformation. The land, which had previously been saturated with idolatry, was being purified and cleansed. At this time the Book of the Law was discovered in the temple, which book had been lost to the people for many years. This book was read to the king and by him commanded to be read to the people.

The Meaning of the Term.

By the term "The Revival of Learning," or what is generally known as "The Renaissance," is emphasized the great movement which denotes the whole process of transition from the Middle Ages to the Modern World. The revival has two aspects. *In one,* it is a recovery of a lost culture; *in another,* it is the renewed diffusion of a liberal spirit which had been dead and sleeping." It was the aspiration of the age to attain a higher standard of learning and culture.

How Affected by the Reformation

The Reformation hastened and greatly influenced in many ways this movement for education. Reading was a difficult matter to the masses, but the tracts of Luther, written in popular style, met the needs of both the uneducated and the educated. Within a month after the hammer sounded on the church door, the theses were in Rome. The discovery of the Bible brought to the people a book hitherto unknown. The study of the Bible in the original tongue by the learned helped to restore the text of the Bible and to encourage the right of private judgment. The translation of the Scriptures into the language of the people gave great impetus to popular education.

Luther's Smaller Catechism was widely spread and became a household book for a clear, systematic explanation of the teachings of the Bible, in a plain manner readily understood by all.

We must not, however, forget the great impetus given to other studies besides that of the Scriptures. We remember that Melancthon was a noted scholar in that day in the classical languages, and that Erasmus, who was not willing to go on record for the the religious movement of Luther, was a scholar of no mean reputation, and is acknowledged by many as the leader of the classical Renaissance. All the liberal arts were being freely studied which had been banned by the Church.

Many academies were being founded, and the universities took on a new lease of life. Scholars flocked from all parts of western Europe into these schools to take up this new learning, and increased their knowledge. Popular education was also being

aintained by practically all the towns and illages in Germany.

But the greatest work of the Reformation in the Revival of Learning was the dissemination of the Scriptures. The aim essentially of this movement was educational, he diffusion of knowledge, for we well now of the many evils that follow in the rake of ignorance and superstition. Morality is on a low scale and people live without hope of something better. Erasmus himself says: "I long that the husbandman should sing them (the Scriptures) to himself as he follows the plough; that the weaver should hum them to the tune of his shuttle; that the traveler should beguile with them the weariness of his journey."

When we study the Revival of Learning we find that it took two turns. The Italian Renaissance was purely humanistic, dealing especially with the languages and cognate subjects, while in Germany the paramount task was the making clear of the Word of God, besides the study of the classical literatures.

Bible References.

Deut. 31:24-26; Ps. 1:2; Ps. 119; 9, 89, 105; Pro. 3:1, 2; Ecc. 7:19; Eph. 6:17; Heb. 4:12.

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wentieth Sunday
after Trinity. October 21, 1917.

"IN THE CHURCH CATHOLIC"

(Quadri-Centennial)

I Cor. 3:1-15.

DAILY BIBLE READINGS.

Monday, October 15. I Jno. 1:1-10. "God Is Light."

Tuesday, October 16. I Jno. 2:1-15. "Obedience to God and Love to the Brethren."

Wednesday, October 17. I Jno. 5:1-8. "Obligations of Mutual Love."

Thursday, October 18. I Jno. 5:10-20. "A Saviour Who Hears Prayer."

Friday, October 19. II Jno. 3-11. "Christian Perseverance."

Saturday, October 20. III Jno. 1-8. "Hospitality to God's Ministers."

HINTS FOR LEADERS.

Use order of service in the League Hymnal.

Read Psalm 1, 46 or 91.

Use the collect "For the Church" on page 9 in the Hymnal.

For appropriate hymns consult the selection given in the Topics.

Appoint some one to read Articles VII and VIII of the Augsburg Confession (some editions of the Church Book contain the Augsburg Confession). "Of the Church." Articles VII and VIII.

Arrange for a résumé of chapter iv of the Apology to the Augsburg Confession, which treats in detail of the Articles VII and VIII of the Augsburg Confession.

Present a definition of the word "Catholic" in distinction from the meaning given this word in the Roman Church.

Suggested hymns: 207, 204, 227, 12.

(Topic reviewed by Rev. W. P. Christy.)

Fire-Proof Building.

The spread of the Reformation has often been compared to a conflagration. One pictures in his mind a fire-swept city. Worthless ruins predominate. Only here and there is a building that has stood the test and has come through the fire unharmed. Some foundations remain intact upon which future builders may safely erect superstructures, but the greater part of the city is consumed or remains a twisted worthless mass because in their building men disregarded established laws of safety. Haste, stinginess, greed, have all contributed their share to the loss and ruin.

Reformation a Consuming Fire.

Likewise in a city not made with hands the Reformation was a consuming fire. By the grace of God Paul was equipped as a wise master-builder. On the foundation which no man can lay, which is Jesus Christ, the Apostle to the Gentiles began the construction of the great City of Refuge, the Christian Church. Not only did he plan and build wisely, but he was exceedingly painstaking in instructing and training his co-laborers and successors, and warns each man to take heed how he buildeth thereon. If Paul's successors had followed his plans and heeded his advice the Reformation never would have swept the Church, for that fire consumed not the foundation nor the apostolic building but only the inflammable superstructure, which was the work of those who departed from the teaching of the Apostles and built otherwise and from different and inferior material.

Material That Survives.

What was consumed was the wood, the hay, and the stubble. The wood of human tradition, which occupied the place of gold, the tried and pure and saving Word of God. The hay of superstition and idolatry, in place of silver bright and precious fashioned into vessels of honor reflecting the image of their Maker. The stubble of dead works, in place of the precious stones of faith which the fires of countless martyrs never consumed.

For this reason the fire that swept the Church was a purging and cleansing visitation. The Church that survived the fire, the Church of the Reformation, was not the creation of Luther and the other reformers, but it was the Church of the Apostles, which had for centuries been hidden beneath the rubbish of Roman idolatry and superstition.

Not Destructive, But Constructive.

The Reformation, *first* of all, was a discovering process, discovering by fire the unchangeable and indestructible Church of Christ. In the *second* place, it was a process of reconstruction. The debris having

been removed, the strength of the reformers was put to the greatest test. Having discovered the foundations, having studied the plans, the builders engaged in a work of reconstruction the magnitude of which was equaled only by their heroic labors and consecrated zeal. Luther's greatness consisted not so much in defying the Pope and his great worldly empire which dominated the Church and fashioned religion for the world. This in itself was the work of a hero, but his marvelous greatness revealed itself in the masterful manner by which he was able to direct the work of reconstruction and establish the Evangelical Church firmly on the apostolic foundations. The Reformation grew and developed, not because of the attacks on Rome and the revelation of its corruption, but because the Word of God was discovered and studied and preached and believed.

Now as Then.

The Church in her efforts to reform society and correct present-day evils can pursue no better policy. Her strength is in the Word. It is safe and sure and effective. It has been proven in the fires of the Reformation. It will survive the shafts of modern criticism. It is the WORD OF GOD.

Bible References.

Ex. 3:2; Ex. 19:18; Deut. 4:24; Deut. 32:22; Jer. 23:29; Obad. 18; Mal. 3:2.

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Twenty-first Sunday after Trinity. October 28, 1917.

"FOUR HUNDRED YEARS LATER"

(Quadri-Centennial)

Rev. 3:7-13.

DAILY BIBLE READINGS.

Monday, October 22. Mark 4:1-14. "The Parable of the Sower."

Tuesday, October 23. Luke 13:18-30. "The Parable of the Mustard Seed."

Wednesday, October 24. Matt. 13:44-53. "Likeness of the Kingdom of Heaven."

Thursday, October 25. Matt. 16:13-20. "An Opinion and a Confession."

Friday, October 26. II Cor. 4:1-6. "Faithfulness in Preaching Christ."

Saturday, October 27. II Cor. 5:1-8. "Hope of Immortal Glory."

HINTS FOR LEADERS.

Open with Psalm 42 and the service in the Hymnal.

Arrange for some special vocal or instrumental music.

Some statistics on the growth and spread of Protestantism (any recent encyclopedia or World Almanac), judiciously chosen and carefully presented (without any hint at boasting about man's achievement), will be of service to show forth how God's hand guided the Reformer and his helpers, and that the Reformation was of God.

In a five-minute paper or address give some gleanings from history to show how Protestantism brought social, economic, physical and intellectual improvement as well as spiritual betterment to the nations of the earth.

It would not be amiss to illustrate that the Lutheran Reformation has also bettered the Church of Rome, if in no other way than by putting a check upon many of its outrages of individual rights and personal liberties and encroachments upon governmental prerogatives.

"He who reforms himself has done more toward Reforming the Public than a crowd of noisy, impotent Patriots."

"Charles Fox said that Restorations were the most bloody of all Revolutions; and he might have added that Reformations are the best mode of preventing the necessity of either."—Colton.

Suggested hymns: 144, 184, 100, 74.

(Topic reviewed by Rev. W. P. Christy.)

The Lesson.

The letter to the Church at Philadelphia is an historic document, but when used as a text for a discussion of the Church of the Reformation today it seems to be almost a prophetic utterance. Every phrase of the letter may be appropriately and profitably applied to the Church in our day and land.

Thoughts Suggested.

Ours is a land of Lutheran opportunity. Lutherans have come here in great numbers. The Church is already third in point of numbers among Protestants, but the door of opportunity has not been fully entered by the Church of the Reformation when thousands of Lutheran immigrants and their children remain outside the Church in the new land. The door of opportunity will not have been entered until the Church of the Reformation, which, by its very genius and character is destined to be one of the greatest religious forces in America, exerts its influence to a larger degree in the religious movements of the land. Her great numbers of followers, her unswerving adherence to the Word of God, coupled with the capacity of adapting herself to the varied human conditions that prevail in a land to which the whole world has contributed of its people, present a door of opportunity which the Lutheran Church must enter if she is to remain true to her great name.

This mission of the Church of the Reformation to bring about a regeneration of the true faith in this land whose religion is as varied as the colors in Joseph's coat, is unmistakable.

This wonderful declaration of victory and achievement is made of the church that is faithful to the Word. To the "little strength" of the hewers of wood and drawers of water God is graciously adding His strength, because they do not deny His name. It is only God's strength that is able to convert those of the synagogue of Satan. Those who have great strength, that is the rich, intellectual and influential who undertake to reform and regenerate society by relying upon their own strength and resources, ignoring God, the Bible, and the Church, are doomed to failure, for the promise is "not by might nor by power but

y my spirit saith the Lord of Hosts."

"Behold, I will make them to come and worship before thy feet and to know that I have loved thee." That is, the church that is faithful in the Word shall be the teachers at whose feet the nation shall learn the lesson of humility and of reliance upon God for strength.

Troublous times are before the Church, times of conflict and trial, when the faith of God's people shall be put to a severe test. This hour of trial is to come upon the whole world to try them that dwell upon the earth. The world war is one form of this trial. The nations are plagued with a great plague. The people may truly say they are taking "our lives, goods, fame, child and wife," but God's people may add "when their worst is done they yet have nothing won, the Kingdom ours remaineth."

But the greatest trial is not one that threatens "lives and goods." It is one that threatens souls. Its work of destruction is at its height when the world calms itself with the words, "Peace, peace, when there is no peace," except the peace of submission to the Prince of this world, and to the synagogue of Satan. The watchmen upon the walls of Zion have seen the operations of this subtle enemy and have repeatedly sounded the warning, but only those ears that are trained in the language of the Word give heed and equip themselves for the conflict. Having their loins girt about with truth and having on the breastplate of righteousness and their feet shod with the preparation of the gospel of peace, above all having the shield of faith wherewith they are able to quench all the fiery darts of the wicked and having on the helmet of salvation and the sword of the Spirit, which is the Word of God.

The Church that was born in the night of ignorance and superstition that it might declare God's Word, the Church whose manhood knows no strength but that which the Word imparts is the instrument which God will employ in greater measure to accomplish His purpose in making the saving truths brought to light by Luther and the Reformers, the mighty fortress in which His people in this land must put their trust.

Bible Readings.

Acts 14:27; Hos. 2:15; Isa. 45:14; Isa. 1:9; II Pet. 2:9; Rev. 2:10.

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GENERAL SECRETARY'S LETTER

(*Continued from page* 22.)

the large cities are advertising: "Send books to your soldiers at camp and at the front." Your secretary would suggest that the local Leagues supply their members who have enlisted, with our Church periodicals and books of the Luther League Reading Courses. Also appoint some one as your League correspondent, who by means of letters shall be a connecting link with the League and its members enlisted.

May he also suggest that Leagues in proximity to camps provide some social recreation for the men, many of whom come from homes of refinement and are hungering for association with men and women of their own mental and social calibre? Quite a few attended the assembly in their leisure hours. They are free from six o'clock in the evening until the same hour the next morning. Dangerous hours. The hosts of the devil are abroad seeking to entertain and care for them. Why should the hosts of the Lord not be?

Several local Leagues in a vicinity could render their Government and their fellows a splendid service by banding together and forming a Red Cross Chapter and using their leisure hours in providing for the alleviation of suffering.

The York District of the Pennsylvania Luther League is conducting a "Speaker and Music Bureau," to which local Leagues needing speakers and entertainers can apply.

The Luther League of Ohio has just met in Galion, on whose program your secretary was privileged to have a part. Mr. O. C. Rohde, the First Vice-President of the Luther League of America, is its president.

The Luther League of Pennsylvania will meet the first week in September in Old Trinity Church in the city of Reading. This is one of the original Lutheran churches in this land and is noted for its Colonial architecture and line of distinguished pastors. The Pennsylvania Leaguers have a strong program and as usual will doubtless have a splendid convention. One-half of the membership of the Luther League of America is represented in the Luther League of Pennsylvania. The Treasurer of the Luther League of America, Mr. P. Walter Ranker, has changed his address to 203 Pierce street, Kingston, Pa. Treasurers will kindly make note of this change.

Doubtless by this time you have all returned from your summer outings, renewed in mind and body, I trust, for the winter's work. Do not forget the Jubilee Fund. Make it the very first item of business at your next League meeting. Go prepared to pay your share, if you have not already done so, and see that your League sends on its share to the proper person in your State. *Do your bit.*

Yours, for a winter's pull,

HARRY HODGES,
General Secretary.

Intermediate and Junior Topics

BY REV. ARTHUR T. MICHLER, PHILADELPHIA.

SEPTEMBER 30.

"The Lord's Supper: The Sacramental Presence."

By Rev. Jerome M. Guss.

Scripture Lesson—I Cor. 11:23-29.

The Lutheran Church firmly confesses that the Scriptures teach that "the true body and true blood of Jesus Christ are *truly present* in the Lord's Supper."

Lesson Developed—In vss. 23-26, we have the words which Jesus used when He instituted the Lord's Supper.

What do they teach on our subject? Let us look at them. They teach that there must be earthly elements present in this sacrament. They are bread and wine. They remain so, without physical change or admixture. We also find that these words teach that there is a real presence of heavenly elements. These are the body and blood of Christ. Not indeed that body as it was in its state of humiliation, when it was subject to weakness, hunger, thirst, pain, and death. But that glorified, spiritual, resurrection body, in its state of exaltation, inseparably joined with the Godhead, and by it rendered everywhere present. And this body and divinity were already present, though veiled, when the God-man walked this earth. Peter and James and John caught a glimpse of it on the Mount of Transfiguration. It is of this body and blood, of which Jesus spoke in our lesson.

Of this body and blood the Scriptures affirm that they are present in the sacrament. The passage which sets forth the *double* presence, that of the earthly and heavenly elements, which indeed sums up and states the Bible doctrine in a few words, is I Cor. 10:16. There Paul affirms that the bread is the communion of Christ's *body*, not of His Spirit or His influence. If the bread is the communion of, participation in, or connection with His body, then bread *and* body must both be present. It takes two things to make a communion. They must both be present. It would be absurd to speak of bread as a communion of something in no way connected with it.

Thus the bread becomes the medium, the vehicle, the conveyance, that carries to the communicant the body of Christ, and the wine likewise His blood. The bread and wine are the earthen vessels that carry the Heavenly treasures of Christ's body and blood, even as the letters and words of the Scriptures convey to the reader or hearen the Holy Spirit. This is the clear, plain Bible teaching of the Lord's Supper. And this is exactly the teaching and doctrine of the Evangelical Lutheran Church.

And it is just this holy and weighty doctrine which has become more distinctive of Lutheranism than any other. This view has been fitly termed—*The Real Presence*, or *"The Sacramental Presence."*

Essays—"What the Sacrament Means to Me"; "The Passover"; "Christ Instituting the Holy Supper"; "How Often Should I Commune."

FOR OCTOBER.

Look and work for big results in your League and you will get them. If they don't come this year they will the next. Leagues grow gradually and not suddenly. Keep everlastingly at it and don't allow your zeal to lag. Always see the big results in terms of growing life and the idea will fascinate you. Temporary discouragement will come, but never yield to its pressure. Successful work either in State or Church never comes through yielding to the problems which seem for the time insurmountable. Keep always at it and make your work count for God and the Church.

OCTOBER 7.

"In One Man's Life."

By Rev. Frank Urich.

Scripture Lesson—Rom. 1:16-17.

General Truth—After his wonderful conversion to Christianity, Paul preached and labored in many places. For a long time he desired to visit the great city of Rome, to preach the gospel.

Rome at this time was the capital of the world. There was a small Christian Church there, but it was despised by the proud Romans. Paul writes to the Roman Christians and tells them he is not ashamed of the gospel. Rome needed the word of God as much as any other nation. "I must also see Rome," were his words. The preaching of the gospel was the very last thing in the world of which he had reason to be ashamed, for the gospel is the power of God unto salvation to the Romans as well as to all other peoples.

Point of Contact—Are you ashamed or afraid to confess that you pray, read the Scriptures, attend church and go to Sunday school because your companions ridicule you and call you "goody"? Sometimes boys and girls imagine they are too big and too old to attend the sessions of the Sunday school. They are too cowardly to stand up for what they know to be right just because they fear the wrong opinions of their friends. It takes more courage and manliness to do right than to commit wrong. Paul was neither ashamed of the word of the gospel, nor afraid to confess it before the world. Had he listened to the sneers and the sarcasm of the Romans he would have lost the respect of the world. Those who opposed him are now unknown. Nobody respects or even thinks of them. Because Paul stood up for what he believed was right, his name and fame will never die. The world has little esteem and respect for those who fail to do the right through fear and cowardice.

The Lesson Developed—Paul struck the keynote of the Reformation when he wrote in his letter to the Roman Church, "the just shall live by faith." Those same words, it is said, rang in the ear of Luther as he climbed up Pilate's staircase at Rome to do penance for his sins. Paul's declaration makes it clear that in the gospel and not in human wisdom or in the good works which men can do, is the power that saves. His life and work paved the way for the Reformation under Luther. The righteousness of God is a gift through faith, not by men's good deeds. Good deeds are necessary for a good life, but God saves us through faith. When

e possess that faith we will do good as a matr of course. Many years later Paul's words, the just shall live by faith," had been forgotn. The Church of Rome thought that good orks which men could do were able to save hem. People were led to believe that their sins uld be forgiven by a priest or minister for a ertain sum of money. Luther pointed to God's Vord in which it is made clear that only God an and does forgive sins. Paul furnished the ey which unlocked the door of the Reformation nder Luther, which is really saying that in one nan's life we find the beginning of the Reformaion.

October 14.

In the Revival of Learning.

By Rev. Frank Urich.

Scripture Lesson—II Chron. 34:14-21, 29-33.

General Truth—Josiah was the King of Israel. His people worshipped idols, practised all sorts of wickedness and generally forgot the one true and only God. Josiah's teacher was Hilkiah, the high priest. Even a king needs a minister's advice and counsel. Josiah was a ready pupil. He started to reform things. He attacked all the evils of the people, destroyed the heathen altars, and repaired the house of God. One day Hilkiah found a copy of the Bible, gave it to Shaphan, the scribe, who in turn carried it to the king. The king read the copy of the law, rent his clothes, and caused all the words of the book to be read to the people. In addition he made all present promise to serve the one Lord, their God, and to keep all the commandments. Josiah was a wise reformer, because he used the Bible as a textbook. The Bible alone of all the books in the world is needed to arouse that sense of sin which is the object of all reform.

Point of Contact—Most persons would like to be a king or a president. They look at only one side of the picture. A king or a president has many heavy responsibilities and a great deal of difficult work to do. It is a fine thing to be a king and live in a palace, but a finer and better thing is to possess a royal character, which every boy and every girl can cultivate. It is not your station in life but your character that counts. Remember Luther was the son of a miner, and Abraham Lincoln was a rail splitter.

The Lesson Developed—As in Josiah's time, such was the condition of the world just prior to the Reformation. As the copy of the law found by Hilkiah kindled a mighty Reformation in Israel under Josiah, so the word of God which Luther found in the library at Erfurt kindled the fire of the Reformation. During the Middle Ages the Church had fallen into a wretched condition. The wickedness of the people was appalling. Ignorance and superstition had seized hold of all classes. Gradually, however, a new light began to dawn. People began to believe in education. The new learning brought new ideas. Men like Wyclif and Huss called attention to the wrongs within the church of Rome. The invention of printing and the discovery of America roused the minds of the people to a new life. But none of these discoveries can be compared to the discovery of the Bible by Luther. With the Bible as a textbook Luther forged the arguments which were needed to correct the wrongs within the Roman Church and to reform the lives of the people. And with the truths of the Bible brought to light, we enjoy today the results of discovery, science, invention, education, and political freedom. Let us remember that these have come from God, for which we should be grateful.

October 21.

In the Church Catholic.

By Rev. Frank Urich.

Scripture Lesson—I Cor. 3:1-15.

General Truth—Paul here sounds a note of warning to the Corinthian Christians against their disposition to quarrel among themselves, and to form divisions. These factions and quarrels arose from the fact that some claimed they belonged to the party of Paul, others to the party of Apollos. They were more concerned about partisanship than they were about their relation to Christ. Contentions and quarrels about religion are evidences of a lack of the very principles upon which true religion rests. Ministers are merely the servants of God to proclaim the gospel of truth. They are not to be worshipped. Paul can plant the gospel and Apollos can water it, but God alone can give the increase. With all their talents ministers can do nothing of themselves. Their success in saving souls depends upon the power of God.

Point of Contact—Every team of baseball or basket ball has to have a captain. The successful team is the one where there is the best "team work," which means that every player obeys the captain's orders and follows the rules. Jesus Christ is the captain of our salvation. The Bible is our book of rules. Wherever the captain's orders are obeyed, and the rules observed, you will find a working church and a successful congregation. Where church members are "laborers together with God" there will be no time for petty quarrels and church disputes.

The Lesson Developed—When Luther nailed his ninety-five theses on the door of All Saints' Church at Wittenberg, it was not his purpose to cause strife and division in the Roman Church. He was not anxious to start a new church. His purpose was to reform and not to destroy. In place of building the church on the one true foundation which is Jesus Christ. men had been building upon human opinions and traditions. They had lost sight of the gospel. The worship of saints, images and relics had displaced the worship of God. The authority of the Pope of Rome was supreme. The authority of God's Word became a secondary matter. Against such abuses Luther raised his mighty protest. Those who believed as he did were called Lutherans by their opponents. It was not long before numerous sects of Protestants appeared. Divisions arose and for a time it looked as though the work of Luther would come to naught. But the work of Luther is still going on. Though men still build wood, hay, and stubble on the foundation, Luther's influence is still felt in the one catholic or universal church. Despite numerous denominations and sects in Christendom there is only one church of Christ. Wherever the gospel is taught and the sacraments are rightly administered, there is the true church.

Luther was not a mere sectarian. He belongs to no one age, generation, country, or communion. Though his life was lived in the sixteenth century he belongs to all Christendom and has a place in the whole living church of modern times. Our chief concern must not be so much about our denominational name as with our life in Christ. Our highest aim then should be to build our lives upon the rock which is Jesus Christ and His righteousness.

OCTOBER 28.

Four Hundred Years Later.

By Rev. Frank Urich.

Scripture Lesson—Rev. 3:7-13.

General Truth—Here we have a description of the church of Christ in the future. We are reminded of the liberties and opportunities which the church will enjoy under the divine favor. The "open door" is a challenge to our spiritual liberties and privileges. The door has been opened. The promise is that no man can shut it; not even the worst foes of the church. But this privilege of the open door also brings a corresponding duty. We in our time must labor to keep it open. We must cherish the truth so gloriously committed to us. We must hold fast to the form of sound words and be faithful. We have the open Bible, the liberty to worship God according to the dictates of our own consciences, and freedom of speech. If we keep the word of Christ and do not deny His name before men the door cannot be shut against us.

Point of Contact—You may recall your first lesson on the piano or the organ. Your hands seemed so clumsy and awkward. By persevering, however, your hands began to glide over the keys with perfect freedom and without mental exertion. Practice makes perfect. Even a good player will be surprised to find how easily skill is lost through lack of practice. All through nature runs the law, "use or lose." A hand tied to the side would render it perfectly helpless in the course of time. The same law holds in spiritual matters. Failure to read God's word, lack of prayer and church worship deaden the conscience. Failure to practice religion will eventually result in religious indifference and spiritual decay.

The Lesson Developed—This is the quadricentennial year of the Reformation. The blessings of the Reformation are felt in our homes, in the church, and in the state. The inspiration of that mighty movement came from God's Word. The greatest good the Reformation did to recover and restore the pure and simple gospel of the Son of God. But these achievements did not come without a mighty struggle. Only the fire of the divine Word could destroy the accumulated rubbish of tradition, and sweep away the stubble which men had laid upon the foundation of the temple of God. Rome used every effort and employed every artifice to close the door opened by the Reformation. Luther was excommunicated, and his writings were burned. He was asked to recant. He was threatened with death. His enemies conspired to effect his overthrow, but to no avail. The very attempt to curb the power of the Reformation only emphasized the futility of any attempts to confine and suppress it. The controversy of the sixteenth century with all of its blessed triumphs is, however, not yet ended. We, in our day, must hold fast to the Word of the Gospel and combat all attempts to becloud the truth. Our Lutheran Church has a glorious mission to fulfil throughout the world. Before us is the open door to a larger usefulness and still greater achievements. Let us labor together for the welfare of our beloved church to the glory of God and the advancement of the kingdom.

—

All God's providences are but His touches of the strings of the great instrument of the world.—Charnock.

SEPTEMBER 30.

A Child's Prayer.

By Erle Carleton Greiner.

Scripture Lesson—Luke 11:1-4.

General Truth—The disciples of Jesus asked Him to teach them to pray and He gave them the most simple and beautiful of prayers. We know it as the Lord's prayer. It covers all needs and should form a part of our regular morning and evening prayers.

Point of Contact—When you want something very much you ask your father or mother for it, and if they can do so they will give it to you. God, who is all wise and all good, can give you anything at all, and if you pray to Him with a believing heart He will grant it, if it is right and proper that you should have it. Many times He does not give you or me what we ask for because He knows it would do us more harm than good. We should always pray, "If it be Thy will, O Lord."

The Story Told—Jesus, when he lived here on earth, taught the people many things, and one of the things He taught was to pray to the Father in His (Jesus) name. He said that all believers must have the faith of little children to enter into the kingdom of heaven.

All need to pray, for all need strength and help every day. Jesus prayed often for help that He might do His Father's will. Great men like Daniel, Paul and Luther prayed very often, because of themselves they were weak.

There is not a more beautiful sight than to see a boy or girl bow their knee in prayer and ask God to protect them through the day or night, to guide their footsteps only in the straight path and to keep them from all sin.

Talking with God in prayer is a beautiful thought. We all like to talk with our best friends and God is the very best friend we can have. We need to pray for we need His help all the time and no one can know how much it means to have God on their side except those who through prayer keep close to Him.

Dear boys and girls, pray every day!

Practical Hints—Have the children repeat the Lord's Prayer. How many petitions? Give a little explanation of the prayer in simple language.

A Prayer—My Father, who art in heaven, who hast made me and all things, and dost keep me every night and every day; teach me to love and fear Thee, and bless me now and always.—Amen. (The Golden Altar.)

—

LUTHER LEAGUE OF AMERICA

(*Continued from page* 26.)

WASHINGTON-OREGON

—The Columbia Central Luther League held its convention at Rev. Jansen's church, in Astoria, August 18, 19 and 20.

CANADA

—A joint picnic of the Luther Leagues of Galt, Preston and Hespeler, Ontario, was held on July 14 at Idylwild. The threatening condition of the weather kept many of the Leaguers home, but about sixty-five of them were present and enjoyed a real good time. The afternoon was spent in baseball and other games, after which a fine supper was served by the young ladies and in the evening an interesting program of sports was carried out.

The Winged Book.

OCTOBER 7.

Missionary Topic—Flying Around the World.
By Laura Wade Rice.

Scripture Lesson—Rev. 14:6, 7; Ps. 2:8; Ps. 9:15; St. Luke 4:16-19; Acts 26:1, 9, 13-19.

Point of Contact—Map of world, mission stations marked in red. Impress Scripture. Tell of the evangelistic, educational, industrial and medical work of your own synod. Space here forbids.

Leader's Talk—Men must study the Word of God if they are to teach it to others. (1) (2) Then the Winged Book made those who had to stay at home ready to give to send missionaries. At first kings and governors sent men, but God wanted every one to help. (3) (4) (5) The British and Foreign Bible Society and the American Bible Society soon had type made to print the Winged Word in all kinds of queer languages. (6) Most of the great Lutheran societies sent their first missionaries to India and Africa to preach the gospel to the heathen. If these are to become real Christians they must learn to read the Winged Book. So day schools are started. In India, converts are often driven from home, and in Africa they need to learn useful trades, so industrial schools are started. (7) Jesus went about healing the sick. Heathenism has no real doctors and has much cruel and unnecessary suffering. So the Church sends doctors and nurses and builds hospitals for the heathen. (8) (9) Everywhere the Winged Word goes it takes blessings.

Use in Meetings at Points Indicated—(1) In 1801, in Germany, Pastor Janicke began a missionary college which in twenty-seven years sent out eighty missionaries. (2) Before this present war there were in India over 200 Lutheran mission stations with about 300,000 native Christians and many missionaries. (3) After 1815 great missionary societies began to be formed in England, and the United States and in the Lutheran countries of Germany and Scandanavia. (4) Pastor Gossner, a converted Catholic, became pastor of a Berlin Lutheran congregation and founded the great Gossner Missionary Society. When the first missionaries became discouraged he wrote them, "The Lord is coming, and will say, 'Where hast thou left the souls of these heathen?'" (5) Pastor Harms organized a wonderful society in his congregation of poor people at Hermannsburg. He started a mission house and taught twelve young country people, his church sacrificed, worked and built a missionary ship, the Candace. The students went in it to Zululand, South Africa. Before three months they had won their first convert. The whole world has been helped by their devotion. (6) The Bible is a great master, it sets missionaries to work finding heathen words that will tell its messages to the natives. It is called the Silent Missionary. Many remarkable first translations have been made by Lutheran missionaries. (7) The Basel missionaries went to the west coast of India. The people were very lazy. They said: "What can man do? Idleness is good, sleep is better, death is best of all." The Winged Word changed all that, and the "Basel Industrial Missions" of India and Africa are known all over the world for their fine work. (8) The Berlin Society has all its missionaries study medicine, for a missionary has often been the only one in a whole land who knows how to help the sick. All Lutheran societies send doctors and build hospitals and dispensaries. (9) The finest leper asylum in India is the Lutheran, at Purulia. It has sixty houses, a hospital and church. Four-fifths of the lepers are now Christians.

Additional helps in Lutheran boys and girls. Send to publication house, Philadelphia, for *A Short Story of Lutheran Missions*, by Mrs. Lewars.

OCTOBER 14.

The Little Mother.
(Miriam.)
By Jane M. Truxal.

Scripture Lesson—Ex. 2:1-8.

General Lesson—Even a little girl can do great things for God. Miriam might have grown tired of her task and run away to play. So she might have lost her baby brother. Some one might have cared for him who would not have cared so tenderly for him as his mother, and he might not have been spared to become a leader of his people. Little boys and girls can do great things for God by being faithful in small things.

Point of Contact—How many little girls grumble and complain when asked by mother to mind the baby, and feel that they would rather go out to play. How happy we should be that God gives us the dear babies to care for. How glad we should be that there is no danger now of any wicked king trying to kill our babies.

The Story—Many years ago the children of Israel lived in Egypt. You remember Joseph had been sold as a slave by his brothers and carried down to Egypt. He was good, obeyed God and became ruler over all the land, and was able to bring his father and brothers down there to escape the famine, where the king gave them a part of the land as their own. When Joseph and his brothers had died and all who knew them had died, there was a new king on the throne who had not known Joseph, and so he made slaves of all the Israelites, and because he was afraid they would become a great nation and take his throne he decided to stop their nation from becoming any larger by killing all the boy babies.

In a family of the Israelites there was a little baby boy born one day, and his mother loved him very much, so much that she could not bear to have him killed; so she thought she would hide him. You know how she made a little basket and put her baby in it, and hid him among the rushes at the edge of the river. And who do you suppose remained near to see what would happen to the baby? Why it was his little sister, whose name was Miriam. Now Miriam was very anxious about her baby brother, and so she begged her mother to permit her to watch and see what would be done to him. By and by the daughter of the king and her maidens came down to the river to bathe, and seeing the basket the princess sent one of her maids to bring it to her. What was her surprise to see in it a little baby boy. She knew at once that it was a Hebrew child, and she must have known that some mother was trying to save her baby from a cruel death.

Miriam at once ran down and asked the princess if she might call some woman to care for the child. The princess told her to do this, so she ran and brought her own mother—the baby's own mother—to nurse and care for her baby, who was adopted by the princess and named Moses, "because," she said, "I drew him out of the water."

And so Miriam was a real little mother, for she looked after the baby very carefully to see

than no harm should come to him. And how fearless she was to go down and speak to the princess and to offer to bring some one to nurse the baby. It was her love for the baby that kept her from being afraid. It must have been very tiresome and lonely for the little girl waiting down by the river to see what would happen to the baby, and perhaps she would have liked to go and play with her companions, but, like a true little mother, she showed her devotion and love for the baby and her mother by staying right there until she was needed. And she was rewarded, for, by helping to save Baby Moses, she helped to save her people, for Moses grew to be the deliverer of the children of Israel from the hands of the Egyptians.

To the Leader—Tell about the Japanese little mothers who play all day with baby tied to their backs, and how the Japanese baby has no buggy or go-cart, no cradle, or downy crib or bed, but sleeps on the floor on a mat at night.

OCTOBER 21.
"Men Who Helped Luther."
By Jane M. Truxal.

Scripture Lesson—Acts 13:1-3.

General Lesson—God always raises up a great leader in a time of great need. Then he surrounds him with a little circle of friends. God knows how much even great men need comfort and encouragement and help from others. Abraham had Lot; Moses had for his friends Aaron and Hur; David had Jonathan; the Lord Jesus had Mary and Martha and Lazarus and the Twelve Apostles.

Point of Contact—Every boy and girl knows how pleasant it is to have friends. Martin Luther valued friends so much that he counted the gift of friends as one of God's blessings. How we should value good friends; and how careful we should be to select only the best people to be our friends; and how we should strive to be true friends to others.

The Story—In our Scripture lesson we read that Paul was being prepared at Antioch for the work that God wanted him to do. Now there were also at Antioch a number of men, among them Barnabas, Simeon and Lucius, who had been brought up with Paul, and who doubtless were good friends of his; and who helped and encouraged him greatly, and, as they ministered unto the Lord, and fasted, God commanded that Barnabas and Paul be set apart for the work which He had called them to do, and so the others laid their hands on the heads of Paul and Barnabas and sent them away to preach the Gospel in distant lands, and this journey has been called Paul's first missionary journey.

Now when Martin Luther was engaged in his great work of purifying the Church, restoring the Bible to the people and preaching the Gospel, he, too, had friends who stood by him, and who were a great help to him and to the Reformation. Among these very good friends were Johann von Staupitz, Frederic, Elector of Saxony, Lucas Cranach, John Lang, Justus Jonas, Dr. Carlstadt, Nicholas Amsdorf and Philip Melanchthon. Some of these men assisted Luther in his work of translating the Bible, some helped him in other ways, and all stood by him and encouraged him in times of danger and distress.

Johann von Staupitz was an Augustinian Monk who had assisted the Elector of Saxony in founding the University of Wittenberg and became its dean and professor of theology. He procured for Martin Luther a position as professor in the university, was a warm friend of Luther's and did much for the Reformation.

Frederic, Elector of Saxony, was a very good friend of Martin Luther's, and it was he who helped Luther to escape from his enemies and find a refuge in the Wartburg Castle when he was returning from the Diet of Worms.

Philip Melanchthon was perhaps his most intimate friend, and helped most in the Reformation. He was a great scholar. He was very gentle in his manner and disposition, and his gentleness helped to temper Luther's fire and vehemence. As a public teacher he was greatly admired, and students flocked to him from all parts of the then known world. He visited Luther in his home, and was a great favorite with the children of Luther. A certain artist has painted a picture of Martin Luther's family at Christmas time, and Melanchthon is shown teaching one of Martin Luther's sons to shoot with a bow and arrow.

What a fine thing it is to have a great and good person for a friend, and what a beautiful thing it is to be able to render a service as a friend to a great and good person. Juniors, let us pick the finest and best persons to be our friends, and who knows what blessings may come from it. It is an honor to have as a personal friend a great preacher or teacher or missionary. Some of our friends may some day become celebrated, and then how proud we shall be to be able to say that they were our friends.

OCTOBER 28.
A Child's Giving
(Use of Duplex Envelope.)
By Jane M. Truxal.

Scripture Lesson—II Cor. 9:7-8.

General Lesson—If we give liberally God will bless us liberally, for He says: "He that soweth bountifully shall reap bountifully." If we do not plant much seed in our gardens we cannot expect to reap large crops. So if we do not give much, how can we expect God to give us much.

Point of Contact—A story is told of a little boy who lived near an orphans' home. At Sunday school he learned that we should give gifts to the Africans, so he spent his penny for a stick of candy and gave it to a colored boy at the home, and was very happy in doing so, because he had given a gift to one of God's children who had nothing.

Lesson Story—God has given great gifts to us; He has given us life; He has given us this beautiful world in which we live; the flowers that delight us by their beauty of color and their perfume; our parents, brothers and sisters and other loved ones, and our friends; He has given us riches; clothing; our homes; pleasures of all kinds, books, pictures, music; everything to make us happy; but the greatest and best gift of all was the gift of His Beloved Son, who died that we might be saved and go to live in Heaven—another gift—when we die and leave the world.

God wants us to be cheerful givers. He says we should not give "grudgingly or of necessity" that is not because we think we must. He does not want gifts of that kind. He wants us to give because we love to give. He would rather we did not give at all than that we should give and wish we had kept it for ourselves. God says He loves the cheerful giver. A story is told of a little boy who lived a number of years ago, who did not often get candy or other sweets, and to whom some one had given five cents, with which to buy gingerbread, of which

e was very fond. On his way to the store he ought about the money and he concluded he ught to put part of the money in his mission- ry box. At first he thought he would put in wo cents and he to keep three for himself. hen he decided to give God three and keep two, nd finally he thought he would feel better if he ut it all in the box and do without the ginger- read, and although he was a little disappointed t first, afterward he was very happy because e thought he had done what was right, and his nother told him she was very proud of him.

There are many ways in which Juniors can ive gifts to God. In the Foreign Mission field here are the kindergartens, the children's hos- itals and the children's nurse; here we have ur Inner Mission work, where we have kinder- artens, schools for poor children, rescue homes, tc., and then, too, we have our orphans' homes, id peoples' homes, homes for crippled children nd home mission work, and in all of these our uniors should help.

But in giving, God wants us to be systematic. He wants us to lay by in store as He hath prospered us, and in our churches we older folks use the duplex envelope, in one side of which we put the money which is to pay current expenses—pastor's salary, janitor's salary, light, fuel, etc., and in the other side our offering for benevolence, that is for mission work, etc.

But Juniors may say "We do not earn wages out of which to lay aside a portion for the envelope." That is true, but many Juniors have a regular allowance from their parents for spending money, and surely they can lay aside a portion of that—say a tenth—for the Lord's work, and every week place that amount in the envelope or on the offering plate for the Junior League's work. Juniors often earn money in various ways, or have money given to them, and they should not forget God and spend it all for themselves. God would like the children of the church to learn to be systematic givers while they are yet Juniors, so that they may be systematic givers in His church when they grow to be men and women.

Book Reviews

"THE LAST WEAPON," by Theodora Wilson Wilson. The John C. Winston Company, Book and Bible Publishers and Manufacturers, 1006-1016 Arch Street, Philadelphia. Paper; price, 25 cents postpaid; lots of ten or more, 22½ cents per copy prepaid.

The book is written as a vision. The headings of chapters 3, 15, 20, 21 and 27 are taken from Dr. Moffat's "Translation of the New Testament." The cover design is by George G. Whitney. Chapter 33 of this interesting novel, dealing with the war, closes with these words: "O Christ God! Can'st Thou not save, even now? I have offered them My Last Weapon for more than nineteen hundred years. If they still refuse it, I have no other! said the Christ God, as He drew the suffering Child to His breast."

"LUTHER'S PRAYERS," Translated from the Original and Conveniently Indexed for Ready Use, as a Manual of Prayer at all Times and a Companion Book to the Small Catechism, by Rev. Charles E. Kistler, M. A., with Introduction by Rev. T. E. Schmauk, D. D., LL.D. The Pilger Publishing House, Reading, Pa. Price, 50 cents and postage; by the hundred 30 cents and transportation.

The Church four hundred years after Luther, in the midst of many external movements, needs nothing so sorely as Luther's spirit and practice of prayer; and in this book it will find Luther beseeching the Lord in living English. It is an interesting book. Send and get a copy.

"WARTBURG LESSON HELPS FOR BEGINNERS," by Dr. M. Reu, Professor at Wartburg Seminary, Dubuque, Iowa. Wartburg Publishing House, Chicago. Price, cloth, 55 cents.

This is the first volume of the Wartburg Sunday School and Home Lesson Helps. We like the book. It is well illustrated. We are sure it will serve its purpose. The English edition is by Rev. E. H. Rausch.

"THE LIFE OF DR. MARTIN LUTHER," by Professor M. Reu, D. D. Cloth; pp. 210; thin paper, flexible, pocket size. Price, 35 cents, plus 10 cents postage; Done in English by Rev. E. H. Rausch, Editor *Lutheran Herald*. Wartburg Publishing House, Chicago.

This sketch of Luther is prepared by Dr. Reu for the use of young people's societies. Directions for general discussion are appended to each chapter or heading. The book opens with a discussion of "God Prepares the World for the New Era," and by successive steps the reader is led up to "Luther's Birth and Early Childhood," and the further work of the great reformer is unfolded step by step until the whole story of his work has been succinctly told. It is a capital manual for the study of the life of Luther.

"THE STORY OF LUTHERAN MISSIONS," by Elsie Singmaster. Published by Co-operative Literature Committee, Woman's Missionary Societies, Lutheran Church. Price, 60 cents cloth, 40 cents paper, postpaid. Orders may be sent to Miss Sallie M. Prtozman, 105 E. Twenty-first Street, Baltimore, Md.; Mrs. Chas. L. Fry, 844 Drexel Building, Philadelphia, Pa.; Mrs. E. C. Cronk, 1617 Sumter Street, Columbia, S. C.

This is a fascinating story of Lutheran Missions. It discusses The Beginnings; The Pioneers and Methods; The Lutheran Church in India; The Lutheran Church in Africa; The Lutheran Church in China, Japan and Elsewhere, and Lutheran Foreign Missions on the Western Continent. The frontispiece is a portrait of Augustus Herman Francke. The book is profusely illustrated. The ninth line from the top on page 166 in future editions will be in-

verted. The missionary societies of the Lutheran Church will desire to have this book published as a tribute of the women to the 400th anniversary of the Protestant Reformation. We have enjoyed its reading, and any who desire information in regard to Lutheran Missions will find it a desired manual.

"THE BASIS OF DURABLE PEACE," written at the invitation of the New York *Times*, by Cosmos. Charles Scribner, New York. Cloth; pp. 144, index; chapters, 16.

This is a book to be read by those who are interested in the great subject of peace. God's hand is in this war. Peace will come when His almighty purposes are subserved. Not until He who orders the world and all its movements ordains peace will peace come. When peace does come, many will be the surprises in store for the prophets of today. It is a new era, a new epoch. The world will never be again what it once was. The hands on the dial of time will not move backward; always they move forward.

"1917 FEDERAL COUNCIL YEAR BOOK," Covering the Year 1916, by H. K. Carroll, LL.D. Paper; pp. 250; index. Published by Missionary Education Movement, 156 Fifth Avenue, New York.

This is an ecclesiastical and statistical directory of the Federal Council, its commissions and its constituent bodies, and of all other religious organizations in the United States, covering the year 1916, prepared under the auspices of the Federal Council of the Churches of Christ in America, by H. K. Carroll, LL.D., associate secretary in Washington. On page 170 there is a notice of the Luther League of America, with a statement of its principles and its roster of officers and committees.

"DOCTOR CARL F. W. WALTHER," by Rev. D. H. Steffens, Pastor of Martini Evangelical Lutheran Church, Baltimore. Cloth; pp. 401. The Lutheran Publication Society, Philadelphia. Price, $1.25.

Think of it, the General Synod Publication House issuing a life of the great leader of the Missouri Synod! "The world do move." No piece of work recently issued from the Lutheran Publication Society equals in interest this biography. On page 13 the third sentence from the top might be improved in its perspicacity by repeating the name of Walther instead of the pronoun "his," especially for those who know nothing of Stephan. The closing of a sentence with "etc.," as in the first paragraph on page 96, is not very desirable. The biography should command a wide reading. The information it contains is worth the perusal of the book. The letter-press is excellent. The style in which the various chapters are handled is most attractive. We have not read a biography recently quite so entertaining. It casts an illuminating light upon Missouri.

LUTHER LEAGUE OF IOWA

(*Continued from page* 17.)

The subject, "Who," was discussed by Miss Pauline Mueller, of the Emmanuel Lutheran Church of Des Moines. Miss Agnes Anderson, of Iowa City, combined the topics "What" and "How" in her discussion, and Mr. Gaylord Troe, of Des Moines, closed the discussion by speaking on the League "Where."

At four o'clock the session closed by the singing of "America," and the delegates were taken on an automobile tour of the city after which a most enjoyable picnic was held at Union Park. About seventy-five young people attended this and a most delightful time was enjoyed by all.

There was no regular session of the convention Sunday morning, but the delegates attended the regular church services of the different Lutheran churches of the city. At six thirty that evening the Evening Vesper Service was held. Mr. John Berger, of Cedar Rapids, former State President, was the leader. The topic was "The Reformation and Civil Liberty." His treatment of the subject was most ably given, and interesting discussions were given by various Luther Leaguers. Musical numbers were given by Miss Vivian Kivits and Miss Corinne Neafie, and Mr. Henry Anderson, all of Des Moines.

At seven thirty the closing service of the convention was held in the church auditorium. The address of the evening was given by Mr. Hodges. It was indeed a most inspiring and sympathetic treatment of an interesting subject. "The Requisites of a Luther Leaguer." It were impossible to give any one part of this splendid address because of the studied continuity of thought and expression, and we earnestly hope that Mr. Hodges will give this to the Review in paper form. His closing words were: "The destiny of the Lutheran Church lies in the hands of the Luther Leaguers."

This marked the close of the thirteenth annual convention—the most successful and helpful one the State has ever held. It is the desire of the Cedar Rapids Leaguers that the 1918 convention be held in their city, and we hope their Local League and the executive committee see fit to have it there.

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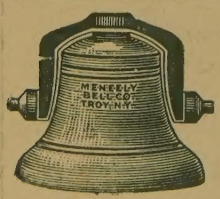

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